

JANUARY • 1960

UNIVERSITY OF ALABAMA

JAN 13 1960

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## THE SHOVEL

*The Night Before Sunday*





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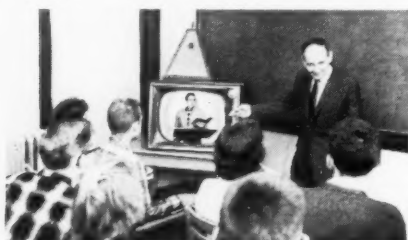
## Teaching Speech at MBI

A new three-room speech recording center has been established at MBI and will be used for classes in practice teaching, preaching, public speaking and storytelling. It is possible to record from these rooms in a central control center at one time. Teacher can signal by means of intercom system.

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### New TV classrooms

Two of the rooms in the speech center are equipped with closed circuit television. As



student speaks or preaches before a TV camera, the teacher and part of class retire to a small viewing room where they watch student on TV set. This permits discussion and evaluation of performance while speech is in progress, without interruption.

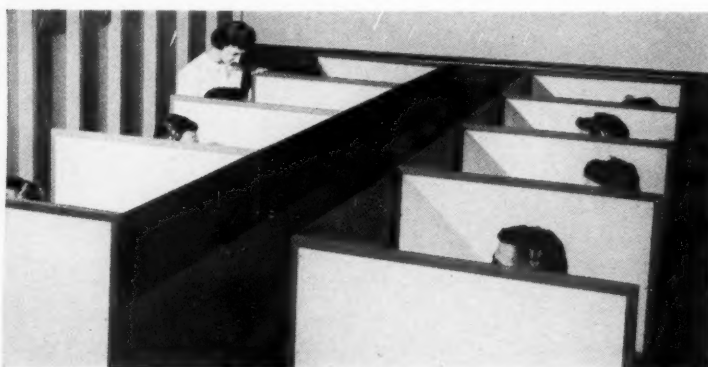
As in the language lab, these new facilities enrich the class experience of student and increase teaching efficiency of instructor. Student has the opportunity of observing and evaluating many speeches during a semester, benefiting from his own performances as well as those of fellow students.

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3. Currently, the MBI language library consists of more than 250 tapes in Spanish and French.

4. Daily classwork includes listening assignments of classic literature, Bible passages and basic conversation.

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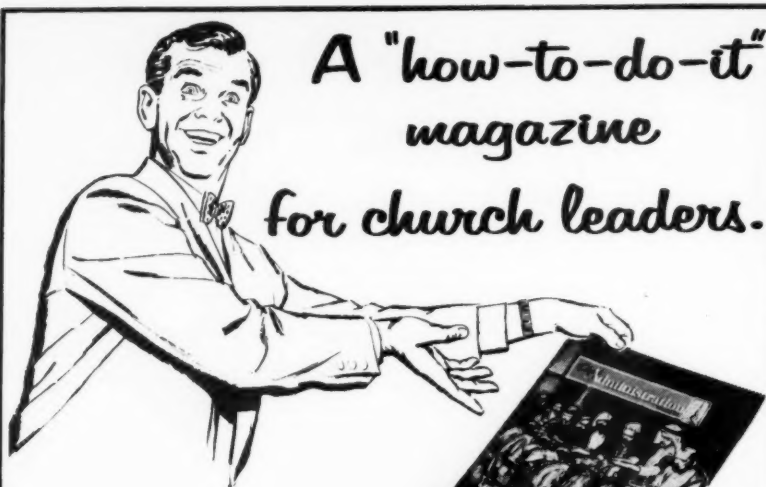
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 Ghana ..... January 23-26  
 Nigeria ..... January 27-February 10  
 So. Rhodesia ..... February 19-23  
 No. Rhodesia ..... February 24-25

Tanganyika ..... February 28  
 Kenya ..... March 1  
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## This Month

CERTAIN facts about the articles in this issue and about those who wrote them are as interesting as their articles.

**TEDD SEELYE**, for example, was so gripped by the theme of his article, "The Power of One," that he stayed up nearly all night, working on figures and a first draft. First to hear the article: his wife, Joyce, whom he waked at 4 A.M. A seminary graduate, Tedd is a staff announcer on Moody Bible Institute's Chicago radio station, WMBI.



Seelye

YOU'LL MEET not only Norma Alloway, the author, but the Alloway family in "The Night Before Sunday." Mr. Alloway is in business in the Toronto area; Mrs. Alloway majors on the duties—and opportunities—of a wife, mother and homemaker.

**DOROTHY PENTECOST**, like Mrs. Alloway, writes from personal experience in "The Pastor's Wife." Though her husband is now a professor at Dallas Theological Seminary, he served two pastorates before entering the teaching field. We understand that the content of her article in this issue first took shape in devotional talks given before wives of seminary students.



Pentecost

BOTH **STAN BEST** and Dr. Louis Paul Lehman are prolific writers whose material appears rather frequently in these columns. A missionary, Stan Best wrote his story, "The Shovel," in Brazil. Dr. Lehman, pastor of Calvary Undenominational Church in Grand Rapids, carries on the "Bit of Heaven" radio ministry and is author of hundreds of poems, tracts and songs. His "Keep Moving" in this issue is representative of his lively, sane and solidly spiritual approach.

## THE COVER



cover by  
DAVID W. CORSON  
from  
A. DEVANEY

To our way of thinking,  
January always  
brings to mind snow.  
Snow is the delight of bundled up  
children and the despair  
of small birds—and  
what is more characteristic of  
a child than the simple  
act of kindness pictured here?

Moody Monthly



# MOODY MONTHLY

## THE CHRISTIAN SERVICE MAGAZINE

Volume 60, No. 5

January, 1960

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January, 1960

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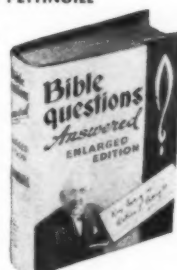


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## Our Moody Readers

### Living Holily

"A Holy Life and How to Live It" is wonderful and has already helped me very much.—Mrs. Freda Rusbuldt, Dunkirk, N.Y.

[This] is the direct answer from the Lord to show me what I have long desired to know concerning a holy life and the way to live it!

Though I desire to make a good grade in this course, my chief aim is to understand correctly, not by head knowledge but by my heart, that which will bring me to a closer walk with God in holiness and thus in great joy in His fellowship.—Mrs. Oscar Roatche, Harleysville, Pa.

Truly our Lord has blessed! This is a tremendous help at this time. My Lord is dealing in new and different ways with me—new and different to me, not to Him.—Pearl Peters, Downingtown, Pa.

I see I need enlightenment on this [subject]. Failure in regular special time for Bible study and prayer is one cause, and with God's help, this will change. I truly appreciate this opportunity of home Bible study.—Christine Palmquist, Belle Plaine, Sask., Can.

This course . . . has helped me get straight on several things that have hindered my work with such a great and wonderful God.—Thelma K. Harvest, Haleiwa, Oahu, Hawaii

This is a most helpful and interesting course. I am so glad it is included.—Mrs. Joseph H. Troup, Erie, Pa.

I [wish] our prayer meeting group [could] study these lessons each week. I feel that such a study seriously and honestly followed would bring a revival to our church.—Mrs. N. G. Bauman, Leetonia, Ohio

### Christmas Greetings for Friends

I was much impressed by "We Were TV Addicts." The same situation prevailed in our home and we have controlled it the way Mr. Hall did. Now we can listen to records and work on projects [as a family].

Thanks also for "Christmas Greetings for Church Friends" (IN). In our church we don't send the cards to the church, but collect the money and place the families' names in the bulletin on the Sunday preceding Christmas Day. Two years ago 35 people gave \$295 for an orphanage in Iran. Last year more than 50 people gave \$493 toward a missionary family's traveling expense to Quito, Ecuador (they have six children).—Grace Jensen, Chicago, Ill.

### November Cover

Please let's have nicer covers than this. No one likes to see magazines on one's coffee table in the living room with weird covers like this. You used to have pretty gay colored covers of people going to church and scenes inside a church, but these depressing covers are awful. Can't you put scenes like this in the

center of the magazine?—Mrs. A. A. Leaf, Muskegon, Mich.

*It was not our purpose in this instance to provide a lovely decor for one's coffee table. Rather, we wanted to rouse some to recognize the gruesome realities in the world around them while thanking God for their blessings.*—The Editors

### In Service for God

Your editorial, "The Secret of Service" (Oct.), was one that should be in the hands of every Christian.—Helen M. Connacher, Brockport, Pa.

Even before reading [the editorial], it seemed that God was speaking to our hearts to have [the issue] sent to others. It is indeed a thought-provoking issue, also a heart-warming one. One senses that much prayer went into its making.—Mary Jane Kirkpatrick, Rockville, Ind.

This editorial answers a question for me. I think that it will answer similar questions among my Christian friends, a large number of whom do not subscribe to M/M. Some who do subscribe fail to read the articles that I find most helpful.—Maude G. Woods, Miami, Fla.

### Practical Christianity

I have just been stealing a few minutes from work to thumb through your November issue. The TV illustration was so attractive and different that I could not pass the article until I had read it through.

More power to you in providing more articles on practical Christian living, especially when they compel attention with such clever and apt illustrations.—Bernard Aldridge, Wheaton, Ill.

### Two-way Blessing

I wish to thank you on behalf of all the men here for your recent contribution of MOODY MONTHLY to the institution.

Once again the boys will be able to enjoy much good reading about the joys of being a Christian and the many benefits derived by turning to our Lord and Saviour.

Your Christian spirit and generosity is continuously enjoyed by all. May you receive many of the Lord's blessings in the future.—C. O. Bigbie, Chaplain, Oklahoma State Penitentiary, McAlester, Okla.

### Studies in II Peter

The Bible study in II Peter has so much food for thought. It is inspiring and educational. A person can gain spiritual blessing from its study. Can we have some more Bible study in other books of the New Testament? II Timothy, Colossians and Galatians are books that would be interesting to study.—Bror G. Carlson, Everett, Wash.

The studies in II Peter . . . make those chapters so much clearer. They are such an important part of the epistles. The Sunday school lessons are also a great help.—Mrs. Ada D. Moles, Navarre, Ohio

Moody Monthly



# THE FACE OF AFRICA

The face of Africa is changing rapidly these days. But the heart of Africa remains the same . . . in need of a Saviour.

The Sudan Interior Mission is presenting that Saviour, the Lord Jesus Christ, to Africans of every level and culture, from Liberia on the west to Somalia on the east. Methods old and new — radio, personal visitation, the printing press, medicine, education, preaching, Bible schools — are used to win Africans to Christ and establish strong churches.

For 66 years the work has progressed under the blessing of God, and today the Church of Christ is well established in many areas. BUT . . . there are some 26 million Africans in SIM fields alone who have not yet heard the gospel. They are lost.

If you are concerned about Africa's lost, and desire to pray more knowingly for the work of the gospel in that land, we will be happy to send you Africa Now and our other regular publications, which will keep you well informed of the issues facing missions in Africa today, and of the work on all our fields.



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# report

## The month's WORLDWIDE NEWS in brief

Protestants in Spain • Rise in VD • Reports from Archaeology Conference  
• Israeli Bible Contest • Russian Premier Receives Bible

PROTESTANTS in Spain are drawing world attention through recent persecution. Controversy centers around the conviction of a Spanish Baptist pastor in Madrid who was fined and sentenced for attempts to re-open his police-closed church.

Noting the trial in an editorial, the *Washington Post-Times Herald* called for the pressure of world opinion to lift the heavy hand of persecution of Protestants in Spain and cited the Madrid case as typical of the kind of harassment which Spanish Protestants have undergone.

At least 22 churches representing four different groups in Spain are still closed by government order, according to an anonymous Spanish Christian writing in the November issue of *United Evangelical Action*. "Veteran Christian leaders in Spain," wrote the author, "say that 1958 was one of the worst years for Protestants in that country since the close of the Spanish civil war in 1939."

### SHOCKING RISE IN VD

Venereal disease appears to be on the increase again throughout the nation, with "shocking" rises among youths 15 to 19, according to Dr. William J. Brown of the U. S. Public Health Service's Communicable Disease Center at Atlanta. The health service official cited "increases in syphilis averaging 200 per cent over a period of three years in such military and recreational areas as Boston, Chicago, Houston, San Francisco, Los Angeles and the national capital."

Dr. Brown added that venereal disease still kills at least 4,000 Americans every year and that the nation is paying \$48,000,000 annually for hospitalizing patients with mental derangement from syphilis.

### DISCOVERIES IN ARCHAEOLOGY

A new era of Eastern Mediterranean studies is about to dawn, according to a Brandeis University professor. At the Bible archaeology conference at Wheaton (Ill.) College in October, Dr. Cyrus Gordon claimed that other cultures of the ancient Near East have been studied in connection with the Old Testament but the Greek cultures previously have not.

At the same conference Dr. Joseph P. Free of Wheaton College reported on his 1959 excavations at Dothan, 60 miles north of Jerusalem. This he believed was the most fruitful of his six seasons of digging. Many objects, rarely found in Palestine, were excavated. Of special importance was a tomb dated about 100 years before Solomon.

### SECOND BIBLE CONTEST IN ISRAEL

A 68-year-old retired physician, Dr. Yehoshua Yeivin, won Israel's second National Bible Tournament conducted before 3,000 people in Tel Aviv. Thousands of other Israelis followed the finals by radio. A supreme court justice presided at the competition which took place in the presence of dignitaries including Israeli President Yitzhak Ben-Zvi and Prime Minister David Ben-Gurion.

Dr. Yeivin, a Russian Jew who immigrated to Israel 35 years ago, defeated two university students by a margin of three points to win a cash award. This year's questions tested memory. The last two questions were: "In which generations did Israel fight against the Amalekites?" (seven different periods), and "When was the first diplomatic mission from Israel sent to another nation; and when did the last diplomatic mission from another nation reach the Kingdom of Judah?" (See Num. 20:14, and Jer. 27:1-3).



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My God Is Real • Amazing Grace • I'd Rather Have Jesus • Remember Me, and four more songs plus a medley.

☐ MEDITATION AT DAWN — VOL. I (Lew Charles, Organ) W-3008-LP  
(Charles Magnuson, Piano)  
Just a Closer Walk With Thee • Whispering Hope • The Peace That Jesus Gives, and eleven other lovely hymns.

☐ BILL PEARCE AND DICK ANTHONY (Vocal [Duets and Solos], Trombone Solo, Choir) W-3012-LP  
A New Name in Glory • My Jesus I Love Thee • If We Could See Beyond Today • Day By Day, and eight more wonderful songs.

☐ SACRED MUSIC OF FRANK BOOGS (With Don Mustard Chorus) W-3014-LP  
Lead Me Gently Home • If You Know the Lord • God Leads Us Along, and eight other songs you'll enjoy.

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Plays the Conn Classic Organ  
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(Henry Veld, Director)  
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A Lutheran Sunday school teacher accomplished an unusual mission during Nikita Khrushchev's visit to this country last October. She delivered to the Russian embassy in Washington a red letter Bible as her personal gift to the Soviet premier.

Mrs. Howard K. Reinhardt, Hagerstown, Md., said she had no trouble getting into the embassy and a Russian official assured her that the gift would be received by the premier along with hundreds of other gifts from Americans. Inside the Bible Mrs. Reinhardt placed a personal note urging Mr. Khrushchev to accept Christ as his Saviour.

## GRAHAM PLANS FOR AFRICA

Evangelist Billy Graham will speak at large public meetings in eight cities in Liberia, Ghana and Nigeria during his January-February visit to West Africa. Only one or two public meetings will be addressed by Dr. Graham in each city, according to Jerry Beavan who has done preparatory work for the campaigns, but a preliminary crusade of approximately one week's duration will be conducted in each city by associate evangelists with the Graham team. In addition to public meetings, the evangelist will speak at several other meetings for groups such as ministers, missionaries, students and businessmen.

Meanwhile, final statistics covering Graham's 27-day Indianapolis crusade showed an aggregate attendance of 350,000 with 9,300 registering decisions for Christ. More than half of those coming forward were for first-time commitments and more than half were between the ages of 12 and 18. Finances, a question mark early in the

campaign, were stabilized by cutting the budget from \$375,000 to \$254,000 and through record per capita contributions.

## STORIES IN FIGURES

According to the most recent census, there are 527,643,000 Roman Catholics throughout the world. The total, as of last June 30, adds up to 18.3 per cent of the world's population. The gain from mid-1958 to mid-1959 was more than 17 million, this according to the Catholic Students' Mission Crusade of Cincinnati.

How strong is Seventh-day Adventism? According to figures given the denomination at this group's annual Autumn Council, world-wide adult baptized membership reached 1,149,256 in 1958. The group now supports 28,937 full-time workers in 189 countries and territories. More than \$21,000,000 worth of literature in 218 languages was produced during 1958.

## FOREIGN

**Syria**—Distribution of clothing in Syria by the Lutheran World Federation has been halted because government authorities refused to agree that economically independent refugees should be excluded from further assistance.

According to reports, only 20,000 of the 100,000 Arab refugees in Syria are still in need of free clothing. Unsuccessful negotiations have been carried on for a year.

An LWF report said that some refugees arrived at the distribution centers in their own cars to receive packages of clothing.

**Greece**—A pavillion displaying non-Orthodox books was installed for the

## BULLETIN BOARD

- A helpful new 32-page guidebook, *Better Press Relations for Evangelical Churches* has been published by the NAE Office of Public Affairs, 1405 G. St., N.W., Washington, D.C. Edited by Donald H. Gill, associate secretary of the Washington office, it offers practical help in publicity and public relations.
- A Congress on World Missions to be held December 4-11, 1960, at Moody Memorial Church, Chicago, Ill., has been called by the Interdenominational Foreign Mission Association.
- A Layman's Leadership Institute will be held January 13-16 at Miami Beach, Fla. Speakers at the Institute (to be held at the Americana Hotel) include Senator Stuart Symington, Dr. Billy Graham, John Cordle, M.P.

(Church of England layman), Dr. Louis Evans, Dr. Duke McCall, Maxey Jarman, Dr. Richard Halverton and Howard Butt.

- Fire destroyed church property valued at \$18,166,000 in 1958, according to the National Fire Protection Association's headquarters in Boston. Causes in the order of their importance: defective heating systems, incendiaries, faulty electrical wiring. Recommended: installation of sprinkler systems and automatic fire alarms, exit drills during the Sunday school hour.

- An enlistment call for 50,000 intercessors who will pray daily for an assigned missionary has been issued by the Great Commission Prayer League, Inc., 808 N. LaSalle St., Chicago 10, Ill.

first time at the Thessalonika, Greece, International Fair. During a three-week period some one million people stopped to view the exhibit of O Logos (The Word). Greece's only Protestant publishing house. O Logos was founded by and is maintained by the American Mission to Greeks, Inc., of New York. About 150,000 religious tracts and pamphlets on the Bible were distributed to visitors. Leaders of the Greek Orthodox Church seemed reconciled to the display.

**Russia**—Anti-Semitic feeling and violence are reported on the increase in this country according to some evidence from Soviet provincial newspapers and reports from some travelers. Evidences cited include three articles occupying more than a page of the paper *Dnestrovskaya Pravda* for September 27, anti-Semitic violence in the Moscow suburb of Malakhovka where an attempt was made to burn down a synagogue and copies of anti-Semitic leaflets signed with the initials of an organization calling itself "Kill the Jews and Save Russia."

**Korea**—Thousands of isolated people living on the islands of the Yellow Sea are being evangelized by The Evangelical Alliance Mission workers because a fast, sturdy boat was given by an Air Force Intelligence Unit leaving Korea. The gift resulted from a prayer request over missionary radio station HLXX. The boat, now known as "Lifeboat," has been reconditioned and is manned by a small group of Korean evangelists.

#### ADVANCE

Conservative Baptist Foreign Mission Society will take over a new field in Borneo among the Dyak people. The work includes a small hospital and mobile medical unit formerly served by Dr. and Mrs. John G. Bremen of the American Gospel Mission of Indonesia, now retired.

The 15,000 Dyaks in the area are non-Muslim aboriginals.

The Bible Institute of Los Angeles, Inc., filed an application with the FCC, asking for an increase in power to 37,800 watts for its recently authorized FM broadcasting station. KBBW, the proposed station, will cover metropolitan Los Angeles from a 278-foot antenna.

The Assemblies of God has begun construction on a \$190,000 retirement home for ministers of the denomination. The project, located in Lakeland, Fla., is under the supervision of the Benevolences Dept. of the Assemblies. When

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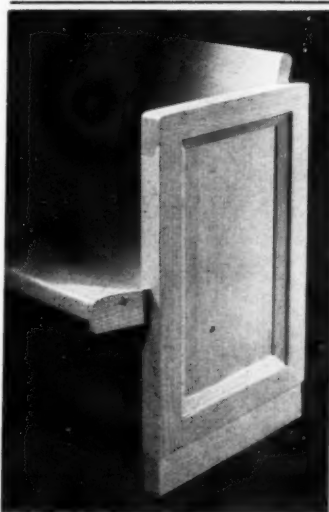
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the home is completed, ministers currently residing at a home in Pinellas Park, Fla., will be moved there.

## PEOPLE

• DR. B. JOSEPH MARTIN, former president of Wesleyan College, Macon, Ga., began duties Jan. 1 as president of Taylor University, Upland, Ind.

• DR. R. LAIRD HARRIS, professor of Old Testament at Covenant Theological Seminary, Kansas City, Mo., delivered the fall lectures on Christian thought and ministry at Conservative Baptist Theological Seminary, Denver, Colo.

• HOWARD E. BUTT, Texas grocery executive, has been elected president of a group of Texas businessmen organized to encourage men "to make Christian salvation the occupation of their minds."

• JAMES KIEFER, founder and for 12 years director of Child Evangelism work in Germany, has been appointed International Director of the Child Evangelism Fellowship, succeeding Franklin F. Ellis.

• WARREN WIERSBE began duties in November as Managing Editor of Youth for Christ Magazine. He succeeds Vernon McLellan who is joining the staff of Calvary Temple, Denver, Colo.

• DONALD P. HUSTAD, director of Moody Bible Institute's sacred music department, delivered the annual W. H. Griffith Thomas Memorial Lectures at Dallas Theological Seminary in November. His subject was "A Spiritual Ministry of Music."

## BRIEFS

**Excavated:** The skull of a teenage boy between 600,000 and a million years old. Dr. Louis Leakey, curator of the Croydon Museum in Nairobi, Kenya, E. Africa, claims he has "discovered the remains of the connecting link between the South African 'ape man' and true man."

**Scheduled:** by the Fort Lauderdale, Fla., Christian Business Men's Committee, a week-long "Crusade for Christ," January 3-10. Speakers include: R. G. LeTourneau, Gen. William K. Harrison and T. E. McCully.

**Dedicated:** largest Roman Catholic church in America and the seventh largest religious edifice in the world. The National Shrine of the Immaculate Conception, Washington, D.C., built without the use of steel at a cost of

Moody Monthly



\$30 million, was dedicated by Cardinal Spellman of New York.

**Celebrated:** by *The King's Business*, official publication of the Bible Institute of Los Angeles, 50 years in the field of Christian journalism. The January issue will be a special jubilee issue.

**Planned:** a Universal Week of Prayer, Jan. 3-10, by the National Association of Evangelicals. A folder with prayer themes for each day and appropriate remarks is available. Further information may be had by writing the NAE, 222 E. Willow, Wheaton, Ill.

**Stopped:** supplies of powdered milk for overseas relief purposes by the U.S. Dept. of Agriculture. The Department abruptly cut off supplies in mid-October when the surplus of powdered milk gave out. Hardest hit relief projects are those caring for feeding children.

## QUOTES

• **BILLY GRAHAM** commenting on U.S. morals: "We are in danger of entering an era of cynicism as we had in the 1920's and the 1930's when even religion was considered a racket. This is a real danger. People are wondering if anything or anybody is sincere. They are beginning to suspect everything."

• **JOHN E. McMILLIN**, executive editor of the TV trade magazine, *Sponsor*, on the use of television by organized religion: "For the most part religious programming on TV has been characterized by a poverty of ideas, a staleness and triteness of language, artistic dishonesty and cheapness... blatancy and banality."

• **DR. YOU CHAN YANG**, Korean Ambassador to the U.S., in an appeal to halt deportation of Korean nationals from Japan to "Communist slavery" in North Korea: "Six hundred thousand Korean nationals, now resident in Japan, over 90 per cent of whom came from South Korea, are being deported to Communist North Korea... These Koreans were originally seized by the Japanese prior to World War II, for the most part, and were forcibly taken to Japan to serve in the armed forces or war factories. Now Japan has no more use for these people. She is engaged in a cynical scheme with Communist North Korea whereby they are to be sent to Communist slavery... American Christian public opinion is the best—and perhaps the last—hope for saving these persons."

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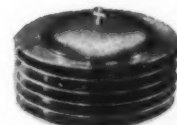
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Ruth Gibbs Zwall

This side of the hill shadows may lengthen,  
And winds blow cold from the mountain snow.  
The path may turn all unexpected,  
And who can tell where the trail will go?

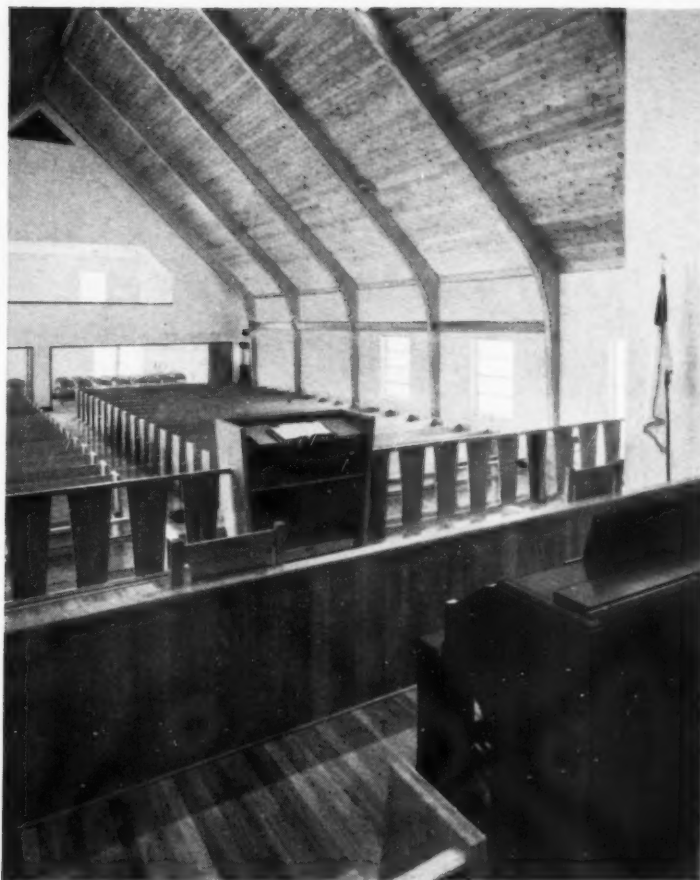
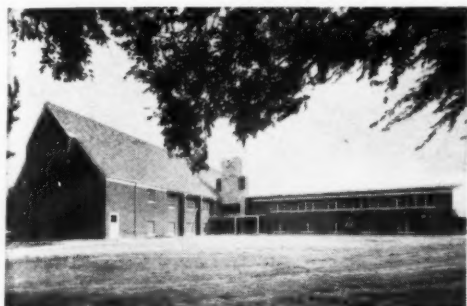
It is lonely here—this side of the hilltop—  
For some have rounded the farthest bend,  
And we think of the days we walked together  
In Christian fellowship, friend with friend.

But look! Through the gloom of the  
gathering darkness  
The stars like the lights of home appear,  
And deep within we can catch the whisper  
Of the voice we love the best to hear:

"Go on in faith! Go on, My Pilgrim,  
Heaven is waiting beyond the hill;  
Sun or storm on your homeward journey,  
I am the Lord who is with you still."



*Below: Parking lot area behind church will convert to "pushbutton" playground during the week.*



The vaulted, beamed sanctuary of St. Peter Methodist Church in Louisville, Kentucky. *Left:* Here is the Conn "Classic" Organ that was chosen for this modern new church.

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Moody Monthly



# EDITORIALS

## In the Wake of the TV Hearings

**N**O ONE could have watched the drama of TV corruption unfold during past weeks without a sense of tragedy.

A good many clowns and fools and just plain "hams" made their way into the act as always when they saw the chance to share the limelight. But when they had spoken their pieces, it was still painfully clear that a new low in standards of morality had been reached—not among the riffraff and hoodlums of our nation, but among the cultured, the educated and the socially elite.

Immediate responsibility was comparatively easy to fix. Indirect responsibility is proving harder to pinpoint, and ultimate responsibility will prove most difficult if not impossible to assign—if it can be done at all. In the hierarchy of evil, the big fish nearly always manages to get away.

The implications of this situation are many-sided. We mention but a few. \* \* \*

Obviously the greatest crime of all in the mind of present-day society is that of being found out. Watching the cleverest of those involved wiggle and squirm under cross-examination to avoid even a breath of public condemnation has provided another convincing demonstration of human depravity.

But if these things be done in a green tree, what shall be done in the dry? If the thought of public censure is enough to cause a man to squirm uneasily while he clutches his robe of self-righteousness more closely about him, what will he do when life is done and he feels the breath of the Almighty upon him?

*Evil will be found out! Unrighteousness will be judged!* Our Lord affirmed it when He said: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Lk. 12:2). Solemnly the apostle John wrote it: "And I saw the dead, small and great, stand before God . . . and the dead were judged according to their works" (Rev. 20:12).

If man is so fearful of the eyes of other men who cannot see more than the obvious, what will he do when full realization comes that "all things are naked and open before the eyes of Him with whom we have to do"?

\* \* \*

It is significant that some at least have seen the folly of trying to justify wrongdoing, though others have defended the rigging of quiz shows on the basis that this is not an unusual procedure. "After all," they have insisted, "it was better entertainment that way."

As a people we have slipped a long way from the paths of rectitude if we defend the palpably dishonest. Perhaps we might expect such a mistake from the immature, but certainly not from adults. Even young people saw the point when proved by a school teacher whose experience was reported by *The Wall Street Journal*.

Faced with a class in whom there were a number who could see no wrong in rigged TV quizzes, the teacher gave a difficult test, giving answers to three members of the class. Great was the chagrin of the students when practically everyone but the favored three failed the test, even the brightest pupils. Still greater was the uproar when the teacher confessed what he had done. We ought to see as clearly.

How utterly foolish it is to consider any standard but that of righteousness! Entirely apart from the great pre-

cepts of the Word of God—which are, of course, basic and absolutely necessary—it is just good sense for individuals and a nation to cling to the old-fashioned principles of honesty, integrity and industry. These are foundation stones of orderly, purposeful living.

\* \* \*

More than other disclosures, the TV scandals have seemed to make the U.S. realize its moral needs. Phrases such as "moral flabbiness," "corruption is epidemic" and "debased moral values" have been common in the secular press.

Speaking to this same point, Robert H. Snow, director of adult education, Schenectady Public Schools, characterizes the popular culture of the day as a "school" which renders its students "incapable of distinguishing truth from falsehood, in dulling their powers of rational judgment, debasing their tastes, fostering vanity and selfishness, leading them to cherish triviality and to be contemptuous of humane values." And this indictment is abundantly justified by the sordid stories which fill our newspapers.

There is a soft streak in America. And no wonder. Having turned our backs on the God of the Scriptures, we have manufactured a god who has given no absolute standards in his revelation and who must perforce never condemn anyone to eternal death. Luxury, self-indulgence, avarice and lack of discipline are graphically illustrated in every level of our society. We are reaping the harvest in dissolute, selfish, secular, foolish, flagrantly sinful living.

Here we have an awakening, perhaps. But are we really awake? We point to pyramiding church rolls instead of looking for real spirituality in godly living. We take refuge in increasing budgets for religious purposes, rather than facing the truth that many times as much is spent on utter foolishness or worse. We pride ourselves on our ability to impart knowledge while we hide our heads in the sand when we are questioned as to how much wisdom we have taught.

We know that great civilizations have gone down to oblivion, not because of the strength of their outward foes, but because of inward moral rottenness and decay. But we go on whistling in the dark and doing little to meet our awful need.

May God help those of us who are Bible-believing Christians really to mean business with God. Unless the power of God is manifested in the midst of His people—unless that power is manifested in our lives—we face that unanswerable question: ". . . if the salt have lost his savour, wherewith shall it be seasoned?" (Luke 14:34).

\* \* \*

Finally, there is the question of true repentance. It is not ours to give a final verdict concerning the attitude of another; nothing less than omniscience is necessary for that. But we can look at outward indications if for no other reason than to weigh the nature of our own repentance.

One of the principals in the investigations made what, in some respects, was a remarkable confession. However it was qualified by the statement that he asked several times to be permitted to lose. He also testified that he was deceived by a producer who told him that rigged programs

were a common practice and that he would be doing a great service to education.

As already conceded, the final reality of a man's repentance must be left with God. But it is worth noting that the whole thrust of the Bible validates as genuine the unqualified confession which admits wrong without hedging or seeking to put the blame elsewhere. Surely this describes the repentance of David and the confession of the publican.

God help us to say without adornment, without dramatization and without self-pity, in utter humility and from the heart, "I have sinned." Only thus can we be sure that our repentance is deep, is real and is therefore effectual.

### **A Man of God**

On Wednesday, November 4, 1959, the Lord took to Himself a dear servant of His, a Christian gentleman who had been used by God in directing Moody Bible Institute—Mr. Frank Flag Taylor.

Mr. Taylor was born in Lena, Ill., in 1875. His business was that of banking. He became the Vice-President in charge of the Trust Department of the Continental Illinois National Bank and Trust Company of Chicago and also served as one of its directors. But in all the demands of so important a position, Mr. Taylor did not forget the work of the Lord. He was a real Christian in his work. He was a devoted Christian in his faithful service to Christian institutions.

His first contact with the work at the Institute was his presidency of the Colportage Association beginning in 1929. He never lost his love for this work which is now carried on under the auspices of Moody Press. The Colportage Association became part of the Institute in 1941.

Mr. Taylor was a close friend and worker with Mr. Henry Parsons Crowell. Mr. Crowell presided as chairman of the Institute board from 1906 to 1944 (having become a member in 1901). Mr. Taylor succeeded his friend as chairman of the board (having become a member in 1935) and served from 1945 to the time of his death. Beloved by his colleagues, he gave to the Institute guidance and direction which were spiritual and aggressive.

New courses of study, new outreaches for the proclamation of the gospel, new buildings, new methods of school procedure to teach the old, old story—these and many more were born and developed during Mr. Taylor's term as chairman of the board.

Vision, wisdom, integrity, spirituality, fidelity to the old book and the old faith, gentle but firm leadership—these were the characteristics of this man of God.

Moody Bible Institute owes much of its undeviating de-

votion to the fundamentals of the faith and its reputation for integrity, vision and spirituality to the leadership of Mr. Henry P. Crowell and Mr. Frank F. Taylor. This leadership God granted the Institute for over half a century. We rise to thank God, take courage and go on for "the grand old Book and the dear old Faith."

### **Your Part in Founder's Week**

Each year after Moody Bible Institute's Founder's Week Conference we learn of people who were greatly blessed and refreshed by this annual week of Bible teaching, inspiration and fellowship. But each year we realize that there is an even larger number of those who need and could have had such blessing if they had been among those present.

This year's conference will be held February 1-7 at Moody Bible Institute in Chicago and at Moody Memorial Church. Again this year the program provides an emphasis on the kind of Bible exposition for which so many are hungry.

Visiting speakers on the 1960 program include Dr. Willard M. Aldrich, Dr. R. R. Brown, Dr. Vance Havner, Clarence Keen, Dr. Howard A. Keithley, Dr. Louis Paul Lehman, Dr. Herbert Lockyer, Sr., Dr. S. Franklin Logsdon, Dr. Wilbur M. Smith, Dr. Samuel Sutherland, G. Christian Weiss, Dr. K. Owen White and Dr. Walter Wilson. Institute speakers will be Dr. William Culbertson, Dr. S. Maxwell Coder and Dr. Donald Smith.

Features which have helped make Founder's Week distinctive through the years have again been planned—Moody Bible Institute Alumni Day on Tuesday, February 2, with special emphasis on the Word of God; a missionary symposium on Thursday afternoon and special music featuring George Beverly Shea, members of the staff of Radio Station WMBI and faculty members and groups representing the Institute's Department of Sacred Music. Special sessions for pastors only will be held on Tuesday, Wednesday and Thursday afternoons with Dr. Culbertson, Dr. Wilbur M. Smith and Dr. Havner. Themes of these sessions will be "The Pastor and His Responsibilities," "The Pastor and His Reading," and "The Pastor and Church Revival."

These are a few of many highlights, but they may suggest reasons why you, perhaps, or someone from your church, should attend this year's conference. Perhaps God would also have you suggest that your church send your pastor—as many churches do each year—or that a group from your church attend. We are confident that a blessing awaits all who can be present.

## **Coming Next Month**

### **APPRAISING THE CHURCH**

How fares the Church in the U.S.? Membership is up—but so is crime. Revival is talked about, but is it wanted? Can the Church muster real spiritual power for the tests which lie ahead? Next month Christian leaders discuss the state of the Church in a highly significant symposium. A thought-provoking article you won't want to miss.

### **STATE OF THE NATION**

What about our country these days? What about our schools, our homes, our government, our society? Can we say "all's well" as we begin the seventh decade of the twentieth century A. D.? Having had ample opportunity to look around in recent years, Hyman Appelman has cogent things to say about the moral and spiritual state of the nation.

### **BIBLE BIOGRAPHY**

The studies of Bible characters we have published from time to time by George M. Duncan have, judging by letters received, been immensely popular. Next month, Mr. Duncan tells the story of 'The Man Who Came Back.' Poignant lessons are drawn from this tragic figure who from the depths of his humiliation called upon God—and was heard.



# THE POWER OF ONE

By Tedd Seelye

**W**ORLD evangelism has always offered a thrilling though staggering challenge. It is fast becoming an imperative.

Communism seems to be winning the battle for men's minds. Nationalism is igniting the imagination and pride of the world's ethnic groups. In the more prosperous nations, sophisticated worldliness is finding more and more followers. Old foundations are crumbling for lack of a practical righteousness. In our own country even politicians are pointing up the gross weaknesses in our moral fabric.

Never has the world more urgently needed to hear Christianity's message. But the answer does not lie in methods and programs, but in better use of what the Church already has—the method and program of first century Christianity.

What is this method and program? Personal evangelism and discipling.

"But," you say unbelievably, "the job is too big, the time is too short—and I am only one!"

Only one? Christian friend, do you know the power of one? Listen!

## The early church was a witnessing church that in one lifetime seeded the Roman Empire with Christians

*If this year and each year thereafter each Christian were to win another to Christ and establish him as a reproducing Christian, in five years the entire world would be evangelized.*

Amazing? Yes, but a mathematical fact—and what's more, to a large degree, a realistic possibility.

Let me explain.

♦ ACCORDING to the conservative estimate of one outstanding Christian leader, there are 100 million Christians—truly born again ones—in the world today. This out of a total world population of 2,800 million. Suppose that you and I and every one of God's children would win just one soul to Christ during this new year (is this too much to expect?). Then suppose we helped that soul to grow, prayed with him, read the Bible with him, taught him daily in the things of the Lord, tended his soul as we would a tender plant and helped him learn to win others to Christ. Then suppose that again in 1961 you and I and all the "old" Christians, plus all the new, one-year-old Christians, each won *another* to the Lord—loving, leading, teaching, helping him in his new-found life—and did the same in 1962, 1963 and 1964.

If this were done, do you know what the result would be by New Year's Day, 1965? Every living soul would be a born again child of God!

♦ NARROW the scope to smaller, local situations and the potential is equally thrilling.

Say you are a young person in high school or in college. Just 20 young people, banded together in dedicated effort, would in four years increase their number to 134 Christians, allowing a loss of one-fourth of their number each year through graduation. Counting the same losses, in eight years the group would total nearly 700.

How large is your church? If you have 100 active Christians in your group and if each of you would win one soul to Christ for each of the next five years you would not have room enough to care for the 3,000 who will have been won for Christ. In five more years, you would have evangelized a whole city full—96,000.

Perhaps your church membership is quite small—let us say, about 32 Christian men, women and children. If every Christian were to begin praying, studying his Bible and witnessing, and each one won one each year, in just five years 512 Christians would be bursting the seams of that little house of God where you now worship.

How many people are in your com-

munity? Do you know that just you, living for your Lord and teaching the others you win to become soul-winners also, could in 21 years evangelize a metropolis of one million people?

♦ Now you see the principle by which the disciples were able to "seed" the Roman Empire with Christians in one lifetime. And they weren't pushed for time, either. Paul, for example, had plenty of time to make tents and write letters and talk to people and pray—and touch just a handful of people here and there, that was all. But after they were won, he taught them, loved them, helped them grow. Then they went out and turned the world upside down.

That is how the early church did it. That is how the Communists are doing it. And that is how the Christian church must do it today if the job is to be done at all.

Think of it! If the 25 million thorough-going evangelicals in the United States today caught this vision of reproducing themselves spiritually—each one winning one each year—we could evangelize our own country in just a little less than three years.

### The Untried Year

Paul T. Holliday

*For ye have not passed this way heretofore (Josh. 3:4)*

You have not passed this way before.

This is the warning of God,  
Gentle but firm.

That we may be sanctified, cleansed,  
Yielded the more.

You have not passed this way before.

This is the guidance of God,  
Wondrously wise,

That we may walk day by day,  
Cautious and sure.

You have not passed this way before.

This is the challenge of God,  
Moving and strong,

That we may His loving aid  
Daily implore.

Maybe you are a pastor, discouraged because no one seems interested whatsoever in sharing the good news with the lost in your community. Do you know what you could do? Ask God to lay a burden for souls on just one heart in your congregation. Be watching for this one. When he appears, encourage him. Guide him. See that he has opportunity to enter into the evangelistic work of the church. Then, as he comes to spiritual maturity, let him seek one whom he himself might train in the ministry of

evangelism. Keep praying. Look for a second one on whom the Lord can lay a burden for souls. By faithfulness on the part of all, in eight years your number will have grown to over 250.

How many are in your office, factory, barracks, club—or what have you? You may be the only Christian among them. Don't let this discourage you. Ask God for just one soul. Pray for love and courage and wisdom and tact. But pray earnestly for that one. Get others—your church, your Christian friends—to join with you in prayer. When the Lord answers, there will be two of you. Together pray for two more. Then there will be four, then eight, sixteen, thirty-two—and on and on until everyone is won who can be won.

♦ But, you say, this may be mathematically true but there are difficulties. Certainly there are—illiteracy, for example, languages in which the Bible is not written, impenetrable hearts. These difficulties must be recognized. But to point them up is not the purpose of this article. Nor is it to present a "guaranteed" method or program.

Our purpose, rather, is to show two things. First, to show how few Christians are seriously engaged in the business of extending the gospel. If it were otherwise, we should have done the job long ago. Secondly, to show that if each one of us did his share the entire world would be rocked to its foundations with the impact of our witness.

So much could be done by so few with no great effort—if we only would.

In view of this tremendous possibility, will you pray to God to lead you to just one receptive heart in 1960? Will you covenant to live for Him, pray faithfully to Him, read His Word, so that you will be ready to lead that soul to Him when He sends him to you?

I do not mean, necessarily, for you to leave your job, disrupt your home or venture into some new territory in order to evangelize.

I do mean that if you will spend just 30 minutes a day in concentrated prayer and Bible study, if you will be willing to renounce sin in your life, if you will put God's will first and if you will be willing to present the gospel to that person whom the Lord prepares and sends to you, and lovingly and faithfully pray for him, you will have fulfilled your responsibility.

Be assured, God will provide opportunities to every prepared and willing soul. And He will answer prayer. He has *promised!*

Will you do it? Will you ask God for one soul in 1960?

END





As Saturday evening's dusk settles peacefully over the Alloway home, the family gets underway with a program that will make the coming Lord's Day truly a "day of rest and gladness."

*This family makes  
the Lord's Day truly  
special with plans  
which begin on . . .*

# The Night Before Sunday

By Norma M. Alloway

As the morning sun streamed through the church windows and we rose to sing *O Day of Rest and Gladness*, my hymnbook shook. Whether from fatigue or mingled emotions, I couldn't say. *Day of rest?* I mentally queried. And as for gladness, who could be glad after what I'd just been through?

This Sunday had followed the pattern of most Sundays. The baby woke at the usual 6 A.M., completely ignoring the fact that his mother and father had been out late the night before and could use an extra hour's rest. The older children wanted breakfast too, and father, still half asleep, reached for his Bible to complete his Sunday school lesson preparation.

Nor did things improve as the sun rose higher. Surely Satan's special Sunday deputies had reported for duty. Why else did the shoe laces wait till Sunday morning to break? Why couldn't anyone find the baby's other shoe when it was there just a moment ago?

"Yes, dear, I know about that memory verse, but I'm busy with the potatoes for lunch. Ask your brother to hear it for you." "No, I don't have any more pennies for collection, and I don't know where your lesson quarterly is."

Surely it couldn't get worse. But it did!

Why is it that a car which has given no trouble all week suddenly develops engine trouble or a flat tire Sunday morning? And why is it that the nurse

we are picking up for Sunday school has alarm clock trouble and appears at the residence door with her hair still in curlers—keeping six of us late and one department minus a pianist?

"Oh Lord," I quietly prayed, "this is Your day, and what a mess we are making of it. Please help me to correct the things that are wrong, and cause my heart to know the peace and gladness which comes from meeting in Thy house. Amen."

Some prayers God asks us to answer ourselves, but He who said: "I will never leave thee nor forsake thee" is always ready to help us as we seek the answer.

The solution was easy once we discovered it.

## *Sunday begins on Saturday!*

Sunday is now a day of enjoyment for every member instead of an endurance contest for mother, a hangover from a hard week at the office for father and the day when mother says "no" to every suggestion the children make. Let me share with you some of the plans which have completely revolutionized Sunday for our family.

♦ The first thing was to find jobs which could be done on Saturday. We found an easy Sunday evening dessert which can be made on Saturday morning. It can even be made by an eight-year-old if mother opens the can. (For recipe see page 52. The eleven-year-old was assigned to set the Sunday dinner table in



While Heather and Wendy mix Sunday dessert on Saturday, Bobby waits to lick the spoon. At right, Miller, Jr., and Bobby help to get a head start on Sunday by blacking the family boots.



the dining room before supper on Saturday. As a rule we don't use the dining room for week day meals.

Before the bath the shoes are cleaned and set in a row to dry. The Sunday clothes are then laid out, and the safety pins have all but vanished. The allowances are paid on Saturday, and the offering set aside right then by the children. Sunday school quarterlies are placed beside the bed with our Bibles, and the memory verse is said with our bedtime prayers.

The most radical change was the bedtime hour for all of us on Saturday night. I suppose in your home too, Saturday is still bath night, but how often is the bath followed by TV instead of bed? And how often is the oldest child allowed to baby-sit for a neighbor? (As a Sunday school teacher, I've seen many twelve-year-old girls yawn through a lesson. When questioned they admit having baby-sat till 1 A.M. the night before.)

So, to bed we all go, not much later than a school night for the children and rarely later than 10 P.M. for mother and dad.

♦ As a further means of making Sunday enjoyable, we found it pays to plan our Sundays. We held a family pow wow, as we call them, and with the children we thought of things to do just on Sunday to make the day more special for all of us. We decided on a special menu.

Why not have pancakes and bacon for Sunday morning breakfast? Now the children know what day of the week it is just by the aroma of frying bacon drifting upstairs.

For dinner we plan on leaving a roast in the oven with the potatoes baking around it. (This works if the guest preacher isn't too long and you don't forget to turn on the oven before leaving.)

Another special feature we decided on for Sunday is singing grace at dinner. Our favorite below is a simple, three-part round, but it may be sung in unison.

Sunday activities were more difficult to decide. My childhood recollection of Sunday was the day you could never do anything you wanted to do. My father

didn't think the car should be used for "joy riding" as he called it, and I agree with him to this day. All newspapers were forbidden, plus comics; all hand-work was taboo, and to an only child the alternatives seemed to be to read the Bible and Sunday school paper or write letters while mother and father took a nap. A walk was permitted, but no bicycling.

We have a number of things we don't do at our home on Sunday, but we feel that the list is positive rather than negative. We don't get dressed for Sunday breakfast, but come in dressing gowns and slippers. We don't turn on a radio program and then say "shhh" to the children all through the meal while we try to listen. Instead we visit with them. Nor do we have Bible reading and prayer after breakfast as is the custom on school days.

But parents, don't neglect your quiet time by yourself in the morning. From my own experience the best planned day can end in failure without this quiet meeting with God.

What else could be done to resolve this list of negatives? We searched book stores for Sunday games and came up with "Bible Match-it" for the young fry. They don't even have to be able to read to enjoy it. In fact, it's more educational if they can't.

Another game we found is called "Bible Authors" for the older children.





Memory verses are heard with Saturday night prayers. At right, results: Sunday morning smiles. W. Caddell photos.



Those in grade 1 who can't read well can be included if they are allowed to ask by number instead of by name. Our latest and most versatile game is called "Going to Jerusalem." It's a dandy!

And how about that taboo on handwork? Can't handwork be directed? All children love activity, and it was their own idea to form a club. I can't remember if the vote was in favor of calling it the "Missionaides," "The Willing Workers," or "The Busy Bees," but they and their friends were all three. They collected used Christmas cards and made book marks and calendars for Africa. They kept attendance and took turns opening the meeting in prayer, and often the elders ones reglued a picture which some tiny fingers had put on crooked.

Another suggestion which some friends are using is to embroider crib bedspreads for the children's wing of a hospital in Angola. They are using sugar bags, bleached.

Our home is one of few, perhaps, which does not have television. The day will probably come when we will have to decide about Sunday television, but that decision I feel is a personal one. Perhaps Sunday can be the special day when the TV set is not turned on. Instead, mother and father read aloud to the family such books as *Ben Hur*, *Pilgrim's Progress* and others especially suited to the smaller children.

Music enriches the life of any family,

so why not take Sunday as the day when sacred music is played in record form or enjoyed by a singspiration around the piano.

Sunday tea is changing at our home because our family is growing up. However, it is almost always in front of the fireplace in the wintertime, and often includes some of the children's friends. Sunday dinner at noon is a real opportunity to invite new couples in the church to your home for a visit or possibly some lonely older church members or the guest preacher. This saves another week night in a busy schedule.

Walking is still healthy recreation, and if we call it a Sunday hike it creates more enthusiasm. Winter or summer the beauties of God's handiwork are to be seen, and often we drive to our destination when city life makes it more difficult to get near a creek or woods and then begin our hike.

♦ SOME areas of Sunday activity must be decided upon according to the ages of the children and the Sunday responsibilities of the parents. For a long time my husband and I both taught Sunday school, but often the sickness of the children made it necessary to find a substitute. This was hardly fair to the superintendent or the students. Now only one of us teaches on a regular basis, and we find it works out much better.

Of course not all activities can include

the whole family since small children require afternoon naps. Perhaps mother can rest when baby does while father gets the fresh air!

Then too, not all families have a separate dining room or Sunday dishes to set out on Saturday. In this case, why not keep a special table cloth for Sunday only, and make breakfast a simple meal so that the table can be re-set before leaving for church? Another suggestion is special napkin rings or serviette holders for Sunday dinner. The children can easily make these by cutting the round cardboard center from a roll of wax paper into 3" pieces and winding colored wool around each. Each member of the family may have a different color. We sometimes glue pictures on ours depicting an interest of that person. You might even make a special one for the pastor and his wife when they come for dinner.

The most important thing is that we make Sunday a happy day for our families—a day when we can enjoy together stories from God's Word, a day when we can lay aside the cares and pressures of the week just to worship God, to think about Him and to learn to know Him better.

My hymnbook no longer shakes as I sing *O Day of Rest and Gladness*, and it is simply because we asked God's help as a family to make His day what He intended it to be.

END



"Boy! If that ain't the best  
one yet! 'Our pastor,' she says!"



You see that old battered shovel standing in the corner of my office, over near the filing cabinet? You probably think that nothing could be more out of place in a minister's study. And you're right.

Over the years hundreds of people have asked me why it was there. But I've never told them. I've just smiled, let them keep on wondering—and left it right where it is. But there's a story in that old shovel and a lesson that I don't want to forget. Let me tell you about it.

A longer time ago than I like to remember—before that shovel came into my life—I was just a country boy out of Bible college, with a pastorate in a small country town. My confidence was all in God in those days; I had none in myself. When I prayed I really expected God to touch people's hearts and He never failed. He blessed us with revival.

After a while, word began to filter out to the city that revival fires were burning in our town. It came at a time when the First Church was looking for a pastor. So they sent a couple of deacons

among the church members.

I might have been in the same rut yet, but for an incident which brought me to myself. One Friday I was coming in to my office, rushed and out of sorts because a mission committee meeting had taken three full hours out of my schedule. I had had no private prayer time and was preoccupied with a dozen pressing problems. Janitor Jensen was in the church at his everlasting repairs and, as I hurried by, he stopped me and asked if I couldn't help him move two or three pews so he could get at a loose piece of carpet.

It was too much. I blew up, telling him in no uncertain terms that I couldn't be bothered with such things, that I had important work to do.

The look on Jensen's face was that of someone who has been unexpectedly backhanded in the face. Ignoring it, I steamed on into my office. But as I stewed around my conscience bothered me so much that I decided to go back to Jensen and apologize. However, when I looked for him, he was gone. For several days he dodged me, and when I

open to the interim minister, and that Tuesday I went looking for a job. What I wanted was a job that would offer plenty of physical exercise and would take me far enough away from the church so that no one would be likely to know what I was doing.

After a couple of unsuccessful contacts, I was driving one day in a remote part of the city, when I noticed a group of men digging a pipe line on a hillside. The Lord seemed to be telling me that that was my place. I had done some hard work in my time (though ditch digging wasn't exactly in my line) and I was impelled to stop and offer my services.

Introducing myself to the foreman, a big burly fellow by the name of Mike Di Sano, I told him what I wanted.

He was amused at first. "What?" he said, with a grin. "A guy like you doin' this kind of work?" Then he growled. "Listen, Mac, this is a rough gang and they work hard. We tackle places the mechanical digger can't even get at. You're too nice for this job."

I explained that I wanted hard work

# SHOVEL

By STAN BEST

out to scout the situation. First thing I knew, I had an invitation to pastor the city's largest congregation.

I didn't like leaving the country for, as I said, I was a country boy. But it seemed to me the right thing to do. So I accepted. The thought of pastoring such a large group was a little frightening, but I believed God would be faithful there just as He had been in my small charge. And He was.

★ ONCE more we were thrilled by the number of those who came to seek and find Christ. It wasn't a one man show, either—the members were really working.

Just where I began to fail as a spiritual leader is difficult to recall. It must have been when a small college nearby gave me a doctor's degree. Anyway, shortly after, I had my office door hand-lettered with the bold script: "Dr. Eric Blaine, Pastor."

As the work grew so did my self-confidence. More and more I was tied down with innumerable committees and projects. I was running constantly to keep up with an over-full schedule. I had less and less time for quiet hours with God, and less and less souls were won to the Lord. I began to worry and, with no time for recreation, I found myself caught in a vicious circle. Moreover, when conversions were reduced to rather rare occasions, there was great perplexity

finally got to him to tell him I was sorry, he acted as though he didn't believe it.

★ THE whole business started me thinking about my personal life. I realized then why I had blown up and why so few were being saved. Physically, I was worn out. Spiritually, I had slipped badly. With practically no time for my own private devotions (and little enough even with my family), I had lost contact with my Lord. Fellowship with Him was gone—and so was my spiritual power.

Others I had heard of in the same situation had just folded up entirely. Now I knew I would have to stop everything or go the same way.

As I mulled the situation over, suddenly an idea came. Why not get another job for a while, and take time to build up, both physically and spiritually?

I considered the move carefully and counted the cost. I prayed about it earnestly. It seemed to be the Lord's will. That Sunday I told the board and the church that I would have to take a three months' rest—without salary, of course—and that I had an interim pastor in mind. I would like to return at the end of that time if they would have me, I said; if not, they were at liberty to choose another pastor. Reluctantly they agreed to let me go.

I moved the family to my wife's folks' house so that the parsonage would be

to build me up, that I had done lots of it, though not for some years.

He began to chuckle indulgently. "Well, I've heard of guys like that," he laughed. "but I never thought I'd have one on my crew! Anyway, I like your looks, and we're shorthanded, and if you'll go to the city hall and get 'em to sign you up, you're on."

Then he looked at me quizzically. "Say, what kind of work do you do, anyway? Teachin' or somethin'?"

I told him I guessed he could say that. Then he clapped me on the back and the deal was settled. I went down to the city works office, signed on and asked to be put out with Mike's crew. I little imagined what I was getting into.

Next day I started out full of pep and confidence. A half hour of steady shoveling fixed that. I could feel that the others were watching me, and I had to keep going, though with every shovelful I felt like I was tearing in two. The afternoon was a nightmare; I exchanged the shovel for a pick. An hour of that and my whole body ached from head to foot. I hardly knew where I was.

Quitting time came at last. I eased my aching body into the car, and managed somehow to find my way home. I told my wife I didn't want anything to eat—only sleep. I was too tired to do anything.

Next day it was the same thing all over

[Continued on page 55]



*G. Campbell Morgan, 1863-1945, was an author, evangelist, pastor and lecturer, but primarily a Bible teacher. After 14 years at Westminster Chapel in London, he came to America and preached and lectured in nearly every state in the Union and every province in Canada. For several years he lead a church in Philadelphia, but in 1933 he returned to England to complete his ministry at his beloved Westminster Chapel.*

# the ministry

By G. Campbell Morgan

**I**N Paul's first letter to the Corinthians we found that the spirit of the city had invaded the Church, and by that invasion the Church had become unfitted for fulfilling its true functions of ministry in the city. The message of the letter, therefore, was one of warning against the perils of the city to the Church; and one calling the Church to fulfill its function in the city.

In this second letter we have the same two pictures. Again Paul wrote to the Church of God in the city of Corinth. As in his first letter he called the Church to fulfillment of its ministry in the city; in his second he dealt with the ministry within the Church, by which the Church is to be perfected, in order to fulfill its ministry in the city.

This is peculiarly, therefore, the letter of the ministry, taking that word in its fullest sense. Whenever ministry is dealt with in the New Testament, the ultimate thought is not that of the ministry of the men we call ministers today, but that of the ministry of the whole Church. That is not to undervalue the sacredness of the ministerial calling within the Church; but to reveal its deepest meaning. Within the Church there are ministers, created by gifts bestowed by the Holy Ghost. The business of such ministers is that of the perfecting of the saints, in order that the Church may fulfill its ministry in the city.

With that key to the situation, I understand the passion in the heart of Paul, the reason of his trouble, the reason of his tears, the reason of his anxiety. He knew that the church at Corinth was failing to understand the true function of the ministers of Jesus Christ, and was failing to obey the teaching of those ministers; and therefore was failing to fulfill its own ministry in Corinth. He was not fighting for offi-

cial recognition. He was not angry because some did not think as highly of him as of Apollos or Cephas.

In this letter then we have a picture, for all time, of what the ministry within the church is and of what the ministry of the whole Church ought to be. Therefore the central teaching has to do, first, with the ministry within the Church, and secondly, with the ministry of the Church, principally with the ministry within.

♦ DEALING first then with the ministry within the Church: We notice in the first place the apostle's teaching concerning the authority thereof in his opening words; "Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother" (1:1, ASV). Carefully notice how he brings into association with himself a man who is not an apostle. He had to fight for his own apostleship as against the misunderstanding and misinterpretation even of some who were apostles. But Timothy was not an apostle; he was an evangelist, and in all probability ultimately a pastor and teacher.

Thus two men were associated in the writing of the letter, and presently Paul referred to Silvanus and also to Titus. All these were in the ministry by divine appointment. That is the New Testament conception of the authority of the Christian ministry.

I am not now discussing the methods by which the Church of God recognizes the gift bestowed, prepares for the exercise of it and solemnly ordains to work within the Church. All these are necessary and important matters, but the form which these arrangements of the Church may take is of minor importance.

The supreme value of this letter, in the matter of the authority of the Christian ministry, is its revelation of the fact that a man is in the ministry, whether it be as apostle, prophet, evangelist, pastor or teacher, by the appointment of God. That fact creates his authority, and consequently the authority he exercises must be the authority of the One

*The accompanying article is an abridgement of one of the chapters in Volume II of Living Messages from the Books of the Bible, published by Fleming H. Revell (\$3.00). It is used by permission of the publisher. Volumes I and II are available at Christian book stores.*



# within the church

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who appoints him, and the authority of the One who appoints him is always the authority of His Word spoken.

The authority of Jesus was the authority of His teaching. The multitudes heard Him utter His manifesto, and they were astonished because He taught as One having authority. It was the authority of inherent and essential truth which captured them. The authority of God is always the authority of His Word.

The authority of the minister is not the authority of an office conferred; it is the authority of the Word that is committed to him to preach: that great and sacred deposit which he holds in trust for the Church and by exposition of which he perfects the Church for its work of ministry.

This leads us naturally to what this letter teaches concerning the message of the minister. The apostle says, "We are not as the many, corrupting the Word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ" (2:17, ASV); and later, "Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the Word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God" (4:1, 2). The message then of the apostle, prophet, evangelist, pastor and teacher is the Word of God, which must not be corrupted nor handled deceitfully.

Between these essential declarations, the supreme glory of the Word to be preached is revealed: It is that of unveiled glory. There was a ministration of death in the case of Moses. The ministration of life and the Spirit came through Jesus Christ. The apostle claimed that the same results follow the preaching of the Word by Christian ministers of the Word as followed the ministry of the Lord Himself. Therefore that Word is the burden of the message of every Christian minister.

The difference between the apostle, the prophet, the evangelist and the pastor

and teacher is not a difference of message, but a difference of emphasis and application. Whether the work be apostolic, pioneer work, in exposition of the doctrine, or prophetic, which makes application of the truth of God to the age, or evangelistic, which repeats the message and woos men to allegiance to Christ, or pastoral and didactic, which feeds and instructs the flock, the message is always the Word of God.

♦ NEXT in order we have in this letter a revelation of the resources of the Christian minister. Of these there are three, and the first is dealt with at length in the first chapter. It is that of the comfort of God. This becomes more wonderful as, reading on through the letter, we see the experiences through which the apostle had passed and what he had proved of that comfort in circumstances of testing and trouble and trial. The first resource of the Christian minister is always that of the comfort of God.

As we get to the end of the letter, we find him making his boast in visions and revelations, in the fact of personal, firsthand, direct, immediate speech of God to his own soul. It is to be observed that these visions and revelations were not for publication.

I believe that men still have visions and revelations, but I am always suspicious that a man who is anxious to talk of visions is suffering from nightmare. The true vision and revelation cannot be talked about. Even when at last, compelled by the misunderstanding of this Corinthian Church, to refer to them, the apostle apologized, saying: "You have compelled me; I am bound to boast now." He could not, however, explain the experience. "I may have been in the body or out of it, I know not, God knows; I saw things and heard things that I cannot tell."

Let any man in the ministry feel that there is something lacking, unless in the hour of lonely communion with God there flame before him such visions that he never can tell, but which, abiding

with him, create the note of his confidence and authority and inspire his determination to prosecute the work of his ministry to the end.

The final resource of the minister is that of the prayers of the saints. The apostle declared that not only by this exceeding comfort of God, and not only by visions and revelations, but also by the prayers of the saints had he been delivered. The value of such prayers cannot be overestimated; those who are in the ministry know them to be among the most powerful and prevailing sources of strength.

Again the letter is a remarkable revelation of the experiences of the Christian ministry. These are described in three notable passages [enumerating the apostle's experiences] which are so graphic that they need little exposition.

There is experience of tribulation. That is a subject not perhaps to be dealt with in detail in the great assembly; yet one which we all need to face. Is it not true that the Word of God becomes truly quick and powerful, full of solace and help, only when spoken by such as have suffered? I say this, not that any should seek the pathway of suffering, but that the man to whom is committed the preaching of the Word and who is in the midst of buffeting and bruising and suffering may know that by such processes the Word of God from his lips will become quick and powerful.

I had a young friend who was brought to God, through His good grace, by my ministry. He devoted himself to the ministry. I never heard him preach until his college days were over. Then his sermon was wonderful, brilliant, sparkling in eloquence. When it was over and we were in the private seclusion of home, I asked my wife what she thought of the sermon. Her reply was: "It was wonderful; but it will be better when he has had some trouble." I never heard him again until he had stood by the side of a grave, and his heart had been smitten; and oh, the difference! It is through tribulation that the Word of God becomes powerful.



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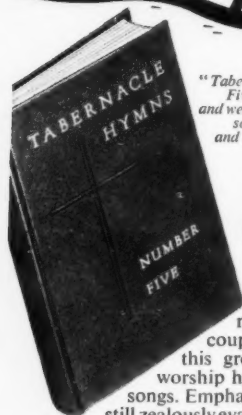
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Tribulation is not all of the experience  
of the minister of the Word. He has an  
experience of hope, of perfect confidence.  
There is always a song in his heart if  
he preaches the Word of God. And he  
has also an experience of triumph, for  
He leadeth us everywhere in triumph.

✦ **WITH** the aim of the Christian minis-  
ter we need not tarry, having already  
seen in another connection that it is  
that of the perfecting of the saints unto  
the work of ministering. We are only  
successful in the measure in which the  
result of our ministry is the larger minis-  
try of the church in the city.

The Church's equipment for its min-  
istry is that of obedience to the Word  
which is preached; separation from the  
world which is to be saved; and con-  
formity to the will of the Lord which is  
revealed.

The Church is to exercise its ministry  
by seeing to it that it puts no occasion  
of stumbling in the way of the Word;  
by seeing to it that it is living a life of  
reconciliation to God; by seeing to it  
that it does not receive the grace of God  
in vain. The responsibility of the Church  
towards the minister is not that of obedi-  
ence to an official, but of obedience to  
the Word of God which he proclaims.

The abiding appeal of the letter is  
patent. It appeals to those of us who  
are in the ministry within the Church  
to be loyal to the message of the Word  
of reconciliation. "All things are of God,  
who reconciled us to himself through  
Christ, and gave unto us the ministry  
of reconciliation; to wit, that God was  
in Christ reconciling the world unto  
himself" (5:18, 19). That is the all-inclu-  
sive harmony of the evangel. It has  
many notes, many tones, many em-  
phases, many applications; but that is  
our message and this letter calls us to  
be faithful to it.

It calls us also to absolute rest in the  
sufficiency of God and to acceptance of  
the principle of the Cross. "We have this  
treasure in earthen vessels," and the  
measure in which the treasure in the  
earthen vessel is communicated to those  
who need it is the measure of the pres-  
sure on the vessel. The sacrificial note  
must be in the life of the preacher, or  
his preaching is in vain.

✦ **THE** final appeal of this letter is to  
the Church as to its own ministry. It is  
crystallized in the words, "Be ye recon-  
ciled to God" (5:20, ASV). The measure  
in which the Church is composed of men  
and women who are living the life of  
reconciliation, is the measure in which  
the Church is declaring the evangel of  
reconciliation to the world.

Are we reconciled to God? Fundamen-  
tally, as to standing, if we are Chris-  
tian men and women we are reconciled;  
but experimentally, as to state, are we

reconciled? Is there controversy between  
us and God, something that breaks in  
upon the experience of reconciliation?  
By that controversy we are rendered un-  
able to proclaim the evangel of recon-  
ciliation in the city. The Church recon-  
ciled experimentally, living in fellowship  
with God, is the Church that preaches  
the gospel of reconciliation. Therefore  
the final word of appeal is, "Receive not  
the grace of God in vain" (6:1, ASV).

There is a twofold application needed.  
First to the Church. The Church needs  
a return to recognition of the sacredness  
of the ministry. I use the word ministry  
now in its more restricted sense. There  
has been an appalling tendency amongst  
us to degrade and forget the sanctity  
of the office of the minister of the Word  
of God. We serve tables together too  
much and are unable to give ourselves  
to the proper ministry of the Word. We  
allow ourselves all too constantly to be  
deflected from the main line of our en-  
deavour, and find that we have been so  
busy doing excellent things that we  
have been able to do nothing excellently.

The minister of the Word needs to get  
back to the fact that his burden is the  
Word, and his business is to preach it.  
His toil is to know it, and he cannot trifle  
with it without degrading the sacredness  
of his office. Oh, for the tears and the  
travail of Paul! As I look at him, my soul  
is often ashamed, because I seem to lack  
the brands of Jesus.

There must be return to recognition  
of the sanctity of the ministerial posi-  
tion by the Church itself. She must come  
to understand that those whom God has  
appointed to this ministry have a tre-  
mendous responsibility of obedience, not  
to the minister as an official, but to the  
Word of which he is the messenger, the  
expositor.

There must therefore be acceptance  
of the responsibilities of reconciliation  
and of grace. There must be discipline  
of the sinning brother, but there must  
be his restoration after he has repented.  
There must be recognition of unity, and  
if the poor saints in Jerusalem are suf-  
fering for lack of material things, then  
the grace of giving must be exercised  
by the wealthy church at Corinth, and  
she must give, not as though the giving  
were a charitable addition to her activi-  
ties, but out of a heart of love.

Is there any application of this letter  
to the world? None, save that if the  
Church of God, and the ministry within  
the Church, are not true to the ideals,  
they had better hide this letter from  
the world; because if the worldly man  
shall read this letter, and then look  
for the marks and the signs, what an  
appalling disaster if he does not find  
them!

So may we all in this ministry learn its  
secrets, obey its call and fulfill the pur-  
poses of our Lord.

END

Moody Monthly

# THE PASTOR'S WIFE

By Dorothy J. Pentecost

**T**WENTY years of experience as a minister's wife has taught me two very important lessons.

First, the pastor's wife should be as definitely called to that position just as the missionary's wife is called to be a missionary. This call is seldom a mysterious and earth-shaking experience. It is more often a slow unfolding of God's will by an inner urge coupled with circumstances. When you sincerely pray for guidance and are willing to be led by the Holy Spirit and not selfish desires, you can be sure that God's leading is God's calling.

There seems to be a growing tendency on the part of the girls who contemplate marrying ministers to feel that there is no more requirement for them to have a part in their husband's work in the church than it is for the business man's wife to take a part in his business.

Second, the church takes the pastor and his wife as a team. Many times we feel that this is unfair, since we are busy wives and mothers and aren't paid for our work or position in the church. As much as we might rebel against the idea at times, we might as well face the fact that everything we do and say affects our husbands' usefulness to the Lord and to the church in some way. Our lives are open books to our church members and thus can be used constantly as a testimony and blessing or as a hindrance to the Lord's work.

The result of not feeling called to be a pastor's wife and not being willing to be a part of a working team with our husbands can often cause disaster in the church and in the lives of ourselves and our husbands. It will mean the loss of many opportunities to reach others for Christ and to help build up the Christians in the Lord. It may lead to disappointment and even open criticism on the part of the members of the congregation. It causes frustration, resentment, bitterness, and even nervous breakdowns for the pastor's wife.

We know of three men who have been forced to leave the





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ministry because of the attitude of their wives, and many others who for the same reason have fallen short of the best that the Lord has for them to do. If we find ourselves at cross purposes with the calling of our husbands, much time should be spent in prayer until the Lord shows us just what He would have us do.

Now let's suppose that you do feel called of the Lord and are working as a team with your husband in the church, but still you feel frustration and failure. Maybe the following suggestions can be a help. Generally, pastors' wives are advised to take an active part in three things: leadership, planning and working. As necessary as these things are at times, I would like to emphasize three other things that I have found by experience to be much more important.

♦ Let's put the emphasis on *love* instead of leadership. Many pastors' wives have worn themselves out, permanently damaged their health and even harmed the work of the church by feeling that they must take a leadership part in nearly everything in the church.

In spite of all their efforts, they fail in their goals and are often criticized and unappreciated by the church members. Why? The answer might be found in a lack of love for the people and a lack of genuine interest in them. The work may have been done in resentment and rebellion or because they felt compelled to do so or because they felt that they could do it much better than anyone else.

Through the years, I have seen that a lot of the burdens and problems of the pastor's wife which seem to be caused by the members of the congregation have been brought on by her attitudes and motives. People are quick to sense our motives and attitudes, and things done by compulsion might as well be left undone. The things done for people we love are not considered burdens but opportunities and privileges. Work is so much easier when it is done for love's sake.

Loving the members of a congregation is often easier to talk about than to do. This can't be done in human strength; it must be by divine love working through us. I am not talking about the "I-love-them-in-the-Lord-but-don't-expect-me-to-like-them" attitude. If you love your people, you will suffer with those who suffer, rejoice with those who rejoice, comfort those who are in sorrow and seriously take to heart the problems of those who are burdened.

This is not easy; it takes terrific toll emotionally and physically from the pastor and his wife. Many times my husband and I have prayed together in tears for the members of our congregations and lain awake half the night bearing and feeling their burdens. But there is no substitute for the reward that comes in helping people.

Many people are so in need of a genuine love and interest that the only way they can be reached for the Lord is by someone who has helped them in time of trial or sickness. When the members of the congregation really see that we are interested in them personally, they will turn to us for spiritual help as well. Many times we have felt that the ones who have been most blessed by the pulpit ministry have been the ones that we have helped first through some trial.

Loving the members equally will save one from the pitfall of having special friends among the church members, which always causes trouble in the church. It will keep one from the danger of talking about the members, criticizing them or gossiping about them, which is not only forbidden in the Scripture but harms the work of the Lord. Those whom one is tempted to criticize may be the very ones to need spiritual help later on.

A difficult lesson to learn is not to take sides on any issue in the church unless it pertains to our faith. In answer to prayer God will give us love for all our people. Meditate in I Corinthians 13 almost daily and God will bring about the desired results.

♦ Let's put the emphasis on *prayer* instead of planning. If we are honest, most of us will have to admit that we are so busy planning, organizing and even scheming that there is little time left for prayer. Prayer is usually the last thing that we feel is necessary for us to do. In the little time that is left over, we take time to ask God to bless the plans that we have already made. Then we become frustrated and discouraged because there seems to be so little blessing on the things that we have planned and done. We are acting on the assumption that we know what is best for the church instead of first taking all the needs, problems and work to God for His direction.

Only through prayer can our lives be so in tune with God that we can pray about everything first and then wait patiently for Him to show us His will and let Him work out His purposes.

Perhaps the most important ministry that the pastor's wife can have is that of prayer. Our husbands need our constant prayer support more than they need our work in the church. The church people are always in need of much prayer. Much will be lost if we don't carry on this important ministry. It will not bring glory to us, or put us in a place of honor, but it will bring wondrous rewards in work accomplished. Only eternity will show what changes have been wrought by even one faithful pastor's wife who has lived a life of constant prayer.

Think of the congregation as your spiritual children and carry them on your heart before the Lord in prayer,





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##### 10:00 A.M. CLASS REUNIONS

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##### 1:15 P.M. ANNUAL ALUMNI BANQUET (\$2.00)

##### 2:30 P.M. THE WORD OF GOD AND MOODY ALUMNI

Testimonies by Mrs. Cameron Townsend (Elaine Mielke, '42), Lima, Peru; Miss Faye Edgerton, '18, Farmington, New Mexico; Robert Newman, '51, Temuco, Chile, and James Johnson, '55, Lagos, Nigeria

MESSAGE—Dr. Wilbur Smith, '14—"Increasing in the Knowledge of Christ"  
MUSIC—Don Hustad and the Moody Chorale

##### 5:15 P.M. ALUMNI CHOIR BUFFET SUPPER—Moody Church

##### 6:00 P.M. ALUMNI CHOIR REHEARSAL—Moody Church

##### 7:30 P.M. ALUMNI NIGHT—Moody Church

SPEAKER—Dr. Wilbur M. Smith—"The Pre-eminent Necessity for the Word of God Today"

Alumni Choir (former members of Auditorium Choir and Moody Chorale)

Alumnus of the Year Award

Presentation of new national officers

#### THURSDAY, FEBRUARY 4

##### 12:30 P.M. COMPLIMENTARY LUNCHEON for all national and local officers

##### 6:00 P.M. MISSIONARY SUPPER (\$1.85)—Moody Church

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just as the priests carried the breastplate of stone representing the children of Israel.

There are over 300 people on my church prayer list, and I pray for each one by name every day. As people learn that I am praying for them, they give me special prayer requests. To make this easier, I have listed our people by groups, such as church officers, Sunday school teachers, business women, young people, members out of town, missionaries, etc.

This list is pinned to the curtain over my sink so I can pray as I work. It is almost memorized, thus making it possible for me to pray anywhere, day or night. A quick glance at the list before the day is over will keep me from forgetting anyone. Special problems and needs are never listed where anyone can see them. Some of our church people like to see their names on my prayer list and I could not let out any secrets entrusted to me.

Even if you are in a very large church, you can pray for your people by groups, if not by individual names. If you are determined to pray for your people, you will be surprised how easy it is to find time.

♦ LET'S put the emphasis on the Word instead of working. In many small churches it seems almost necessary for the pastor's wife to carry much of the church work. As much as possible, she should have the kind of work in the church that calls not only for a life of prayer but for constant Bible study.

The pastor's wife should be a spiritual leader, not a kitchen organizer. Our work should be centered around the teaching of the Word and the counseling of the women. We should be a spiritual help to the women of the church as the pastor is to the men and to the entire church. Our lives should be so full of the Word that we are known as women who live close to the Lord, daily doing His will.

In this way we can be a real help and blessing by teaching in the Sunday school, giving Bible messages in the women's organizations and counseling those who have spiritual needs.

New every morning are the Lord's mercies (Lam. 3:23). Many of these come directly to us through His Word and we are made to realize the value of them all by this means. Therefore it is well for us to seek some very personal word or phrase or thought each morning that will be a help to us through the day.

When manna was given to the Israelites, they were told to gather just enough every morning for five days of the week and on the sixth day to collect enough for two days so that they would not have to work on the Sabbath.

This is a good illustration of what

♦ Now the very practical question arises: How can these things be done? The answer is simple and has already been implied in our discussion. With the Lord's help our lives will have to be rearranged to put important things first.

Gradually step aside from the offices you hold, and I feel sure that there will be others who will take your place. There may be some who would like to do the work and others who would be willing if you would promise help and encouragement in the background.

If you do not try to run the church, hold office in several organizations and generally feel responsible for every activity in the church, you will have more relaxation and strength, more time for prayer and Bible study and for family life and a greater respect from the members of the church.

This has not been written because I feel myself to be an expert or even a success as a pastor's wife. There have been many failures. But I have learned more through failure than success. There have been times when I have felt chafed and resentful and even desperate.

At one such time, my husband and I attended the Keswick Ministers' Conference. At the table one day, I mentioned how impossible it seemed at times to be four persons in one: a good wife, a good mother, a good housekeeper and a good pastor's wife. A dear, white-haired lady sitting near me gave me a piece of advice I shall never forget. It is so simple and yet so profound that I give it to you with the prayer that it might help if you feel that you "are going down for the third time."

This dear saint said, "A minister's wife should live so close to God that she will be daily led by the Holy Spirit. Thus her life will be above reproach before her husband and the church. They will know that what she is doing is the Lord's will and respect her for it and not criticize. The few that do will not upset her because she has the joy of knowing that she is doing the Lord's will."

Be glad that the Lord has called you to a task that is too big for you; you cannot try to do it alone. **END**

## A Word for the Day

every child of God should expect from the Bible, though the illustration falls down at two points. The Bible is always sweet and never turns sour as did the manna when it was left over for two workdays; we ought [also] to get nourishment from it seven days a week, and perhaps even more on the Lord's Day.

It requires thoughtful, prayerful reading to get something for the heart every day. As we read, it is good to remember that the Holy Spirit is right there, within us, to lead us into all truth and to teach us (John 14:26; 16:13).—*Sunday School Times*

Moody Monthly

DR. WILBUR M. SMITH



# IN THE STUDY

## *A Guide to Some of the New Versions*

There can be no question but that the ordinary Christian laymen, as well as some ministers and even professors in theological seminaries, are finding the many new Bible versions on the market somewhat confusing. No one can carefully examine them all (I would think). The only way to judge with accuracy the value of these versions is to compare the English with the Greek and Hebrew originals. Most Christians today are not able to do this, of course, and when one version translates a Greek passage one way, another version another way, etc., they eventually must ask, "What does the verse mean?"

Unquestionably, the preparation and publishing of these versions forms a very vital part of the work of the Christian church today, and, collectively, their influence is being felt in the lives of millions of believers.

One of the best guides on this subject issued to date is the volume, *The New Translations of the Bible*, by E. H. Robertson, published by the well-known religious book dealer, Alec R. Allenson (635 E. Ogden Ave., Naperville, Ill.). It is well worth the price of \$2.50, in paper cover. This is a solid piece of work, beginning with a chapter on the composition of the Authorized Version of 1611. In the sufficiently adequate chapter on the English and American Revised Versions of more than a half century ago, both the good points and the regrettable features are set forth with fairness. The following paragraph will illustrate:

"The revisers had many problems to face and it is not surprising that they sometimes failed. They tried consistency too often and their very translation seemed to affect the language so that it sometimes limps rather than rises to any great height.

"A particularly striking example of this is Galatians 5:1. The Authorized Version had 'Stand fast therefore in the liberty

wherewith Christ hath made us free.' It is difficult to see why that was altered at all. It is an accurate rendering, it is not ambiguous and it does not need tidying up with other passages; but the Revised Version has 'With freedom did Christ set us free: stand fast therefore.' That has been one of the most quoted verses in criticism of the Revised Version and in fairness it must be said that there are not many examples quite as plain as that to show the loss of style."

Robertson is right in saying, "The revisers did their best work in many ways in the margin, and students have long since learned to use the Revised Version with their eyes firmly fixed on the marginal notation."

Moffatt's familiar translation of the New Testament (and then the entire Bible) is looked upon as a pivotal point in the development of modern translations; consequently, the third chapter in this work is entitled, "Modern Versions Before Moffatt" (33 pages). Here is considered with agreeable thoroughness the translation, now rarely referred to, by Farrar Fenton. Weymouth's *New Testament in Modern Speech*, which passed through many editions before and after his death, is discussed with equal fullness and appreciation. The chapter concludes with an account of Arthur S. Way's unusually vivid translation of Paul's Epistles.

The chapter on Moffatt begins: "All other modern versions were eventually eclipsed by 'Moffatt,' which has enjoyed a fame quite unrivalled. No other version has both an eminent series of New Testament commentaries and a concordance." Moffatt's versions underwent considerable revision by Moffatt himself. His New Testament won wide acclaim on both sides of the Atlantic, but his Old Testament translation did not meet with the same approval. There are, however, some very weak places in this New Testament translation, to which Robertson makes no reference, e.g., his rendering of Matthew 1:16, and his reducing the word "God" at the end of John 1:1 to "divine."

Chapter 5 concerns the famous New Testament by Goodspeed of the University of Chicago. This and the later Old Testament formed together what came to be known as *The Bible, An American Translation*, a work not often referred to today. A brief discussion of Mrs. Montgomery's *Centenary New Testament* closes the chapter.

For many, the most interesting part of this book, and the most enlightening, are the sections on J. B. Phillips and E. V. Rieu. No man of our day has brought so much freshness and vigor to the English text of the Pauline Epistles as the English vicar, J. B. Phillips, whose gifts in this direction were first recognized by the brilliant essayist, C. S. Lewis.

Even here, however, are some features that most of us are unable to accept. In Ephesians 5:22 and I Peter 3:1, for example, both the Authorized Version and Moffatt used the words *submit* and *subjection*, but Phillips translates, "Adapt yourselves to your husbands." Robertson wisely comments, "It is doubtful whether it is J. B. Phillips' better knowledge of Greek or his better knowledge of women that has made him translate thus."

In Chapter 7 we find an invaluable, full report, covering nearly thirteen pages, of an interview, in a B.B.C. broadcast in 1953, of J. B. Phillips and E. V. Rieu, translator of the New Testament for the Penguin Classics series. This is delightful reading and gives us an insight into the principles which these two men used in their recent translations. The Rieu work is not known to me, and for this reason the entire chapter brought new things to my mind.

There is a brief chapter thoroughly approving the Revised Standard Version, and another devoted to the work of the late Msgr. Ronald Knox, who issued his translation of the New Testament in 1944 and the two volumes of the Old Testament in the six subsequent years.

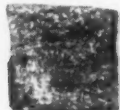
Here also is an interesting discussion of *The Authentic New Testament* by Hugh Schonfield, first published in 1955. I had previously examined this work

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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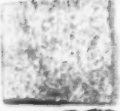
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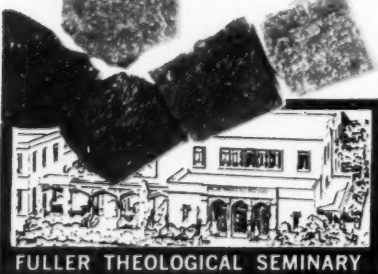


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with some care, and while there are interesting notations scattered throughout, in my opinion it is not dependable as an accurate guide to the background and meaning of the New Testament books. For instance, Dr. Schonfield eliminates such terms as baptism, church, apostle, bishop, deacon and substitutes immersion, community, envoy, supervisor, administrator.

I would emphasize the fact that in all of these chapters there are extensive quotations from these various versions, giving excellent illustrations of the principles employed in these projects. A final chapter is devoted to the new translation of the Bible being prepared by English scholars, the New Testament being under the direction of Dr. C. H. Dodd. As Robertson says, "The work thus differs from all other modern versions in that it is an enterprise of the churches jointly and is under official auspices. It is in fact to be the Twentieth Century 'Authorized Version.' It is also a corporate undertaking, involving all the scholars, and the work will therefore be 'definitive,' representing the consensus of competent scholars. It should carry weight on the score of accuracy."

There is no reference in this work to Conybeare's famous translation of Paul's Epistles, included in the great life of the Apostle, written in collaboration with Howson, and later published separately. Nor do I find any treatment of the excellent translation of Old and New Testaments by Rotherham.

The volume concludes with a good bibliography. A two-page index would have helped in the use of the book. Of course the author does not comment upon any liberal tendencies in these versions. However, for a factual presentation of the principles on which they were developed, sketches of the authors and dates of the various versions, the work stands alone thus far in this type of literature.

### Some Thoughts on An Old Volume

While in the Northwest this summer, I was told by a Christian bookseller that it was the habit of many evangelical ministers in his area to come into his store once a month and, before purchasing, check the columns of "In the Study" in MOODY MONTHLY to see what books were recommended that month.

I should like to say only two things regarding this. First of all, these ministers really should be subscribers to such a worthwhile periodical as MOODY MONTHLY and not depend upon bookstore copies. Many articles in this magazine are definitely worth reading, and of course one is not going to sit down in a bookstore and read these articles and then walk out.

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Secondly, I am going to take this comment as an opportunity to repeat once again what I have said from time to time of this department, that it is not my intention to devote these columns exclusively to new books or even the latest periodicals. Occasionally I have used these pages entirely to speak of books no longer in print. The alert Christian today, the serious student of the Scriptures, must not confine his reading to the latest books, though many of them are of superlative value.

For this reason, I will be pardoned for directing attention to a volume which may not be easily obtainable, but when a copy is found, it will not be expensive. It is a unique book, of which perhaps most of my readers have never heard, bearing the suggestive title, *The Round of the Clock*, and subtitle, "The Story of Our Lives from Year to Year." The author, Sir W. Robertson Nicoll, was for many years the editor of four periodicals at one time, including the then great *British Weekly*. This volume, of more than 300 pages, was published by Hodder and Stoughton in 1910. The purpose of the chapters which comprise the book is to indicate what men and women have done or thought in the various periods of life.

The author begins far back with babyhood, with some interesting extracts from the autobiographies of notable characters of European history and literature on the earliest years of their lives. For example: When John Stuart Mill was three years old, his father introduced him to the Greek language; when Isaac Watts was three, he could read the Bible, and if he received any present of money he would come running to his parents eagerly crying, "A book, a book! Buy a book!"

The chapter covering the years after three-score-and-ten is entitled "In Praise of Old Age." Here Nicoll is at his best. He suggests that the first blessing of old age is rest, though it is a blessing which many of the aged are unwilling to accept. "In 1887 it was remarked that a great part of the world was almost governed by old men. The German Emperor was 90, Von Moltke was 86, Prince Bismarck was 71, M. Grevy, 76, and Mr. Gladstone, 77."

The author further asserts: "The advice that the old should remain in harness to the last is almost always bad advice. In fact, the work of life, as it is called, is the work of only a part of life. We should learn gradually to die to a great many of our former pursuits . . . Old age should be full of happy memories and calm thoughts."

Finally, he says, old age should make us aware of the approach of death and deepen our interest in heaven.

In describing those who are 80 years old and more, Nicoll quotes, first, the



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words of Caleb: "Lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in" (Josh. 14:10).

"Gladstone said: 'The best and happiest period of my life dates from my sixtieth birthday'; and he also said: 'Had I died at threescore years and ten, fully half my life-work would have remained undone.' He was 77 when, in 1886, he introduced the Irish Home Rule Bill; he was 85 when, in 1894, he resigned office."

Michelangelo lived to be 89—and what artist ever worked harder than he? Titian was working on a great painting when he died at the age of 99. Nicoll, who knew thousands of books, refers to a volume I have never seen, *On Centenarians*.

I commend *The Round of the Clock* especially to any who may be discouraged in thinking they have lost so much time and have so few years yet to live. But let us remember, God did not put us here to get into *Who's Who in America* or to have our names discussed from one end of the land to the other, but just to do His will and work. Most of God's faithful servants, with few exceptions, are quite unknown in this world. In heaven the biographical dictionaries will be quite different from those compiled down here. Many of our finest hymns remain "anonymous" as to author. Of all the hundreds of faithful followers of the Lord Jesus, only a few are named in the New Testament.

I hope that some of my readers will begin to make inquiries for this book by Nicoll and ultimately succeed in procuring a copy.

### Current Research On D. L. Moody

Bernard DeRemer, curator of Moodyana for Moody Bible Institute, a zealous worker in this field, has sent me a list of theses on the life and ministry of Dwight L. Moody that have been written during the last generation. When one realizes that Mr. Moody himself never had a high school education, it is interesting that within forty years four doctoral and two masters' theses—two of these at Yale and Harvard—should be written on the ministry of this devoted servant of God.

I think no other religious leader of our nation has been the subject of as many theses in the last fifty years. In addition to these papers already completed, three other theses are in process, two in American universities and one in Ireland.

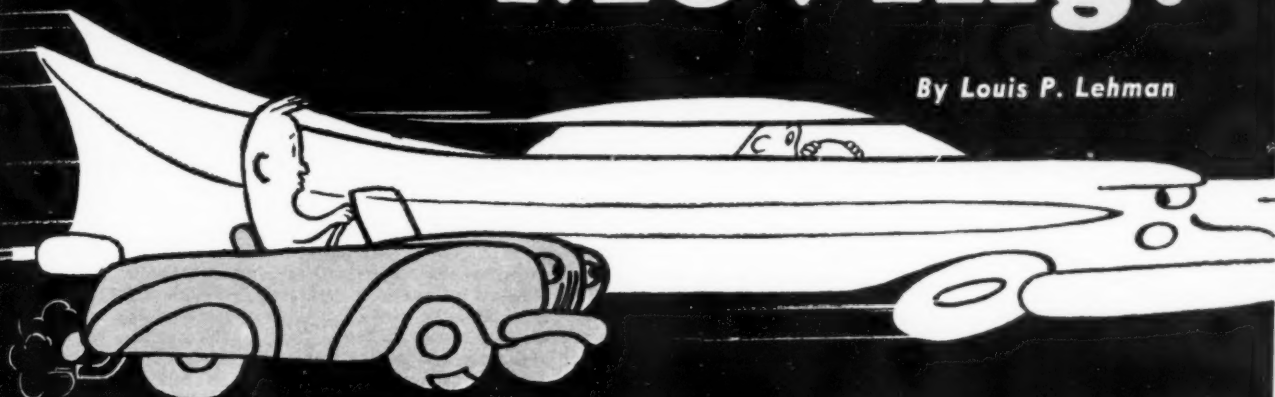
Moody Press has made a very substantial contribution to this type of work in their publication, *An Annotated Bibliography of Dwight L. Moody* (1948), which the editor of this department had the privilege of compiling and to which all these theses pay tribute.

Moody Monthly

The Christian life should not be a series of stops and starts. You get along a whole lot better if you just . . .

# Keep Moving!

By Louis P. Lehman



THE line of cars moved along about as usual during the evening rush hour. Traffic lights, left-hand turners and the snail-like pace ignited quick tempers and occasionally set fire to a tongue—"Hey! Watch where you're going!"

I was driving Nellie, an Oldsmobile of pre-World War II days. For several years her dependable old carcass and motor had carried me safely around the city, but she was not at all in the racy class. She'd trot occasionally, but if you pushed her too hard at an intersection, she'd stall completely. It was much simpler to match your temperament to her speed and sort of limp along.

I idled along in the line when suddenly—*whish!* A racy looking job went by me. The fancy tall lights and accessories looked scornfully back on such a slow poke as I. The driver reminded me of Jehu, that famous Old Testament character distinguished only for his speed. The description of him in II Kings 9:20 would fit many modern drivers. "And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

It wouldn't be right to intimate that I wasn't sympathetic or even a little envious of the fast driver in his new car. I could remember times that I'd at least

approximated his dash and bearing. Now middle age had somewhat increased my respect for life and limb, to say nothing of fenders and repair bills. Only on rare occasions do I still show flashes of the boy who loved the thrill and the darting tactics of traffic dodging.

Of course, Nellie did not share these reactions. She poked along, idly content to take the lights as they came and to stay in line. Actually there wasn't much else a '38 Olds could do.

♦ I WATCHED the fast drivers jockeying in and out for positions and mused to myself, *I suppose that young fellow is home by now.* A few cars turned off here and there. A slightly wider street helped matters a little. Then to my amazement, when I stopped for a traffic light, I found Nellie's front bumper edging up to the chrome glider of the modern Jehu. We were right together again!

Then I thought of many Christians who bounce and dart ahead in tremendous strides. We say, "My, they're going places!" But we find that when they have gone a little farther down the road, they're no farther spiritually than others who seemed to be ever so much slower. Not that there's anything wrong with a spurt of real growth—often it is real—but many times it's more apparent than real.

The true formula for Christian progress is given carefully by Peter. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Physical growth is unglamorous and almost imperceptible. But it's also very sure. Spiritual growth is much the same. Sudden spurts of enthusiasm are refreshing and helpful, but diligent, dogged tenacity is more apt to bring you to your destination. A few bounce ahead like jack rabbits, but the tortoises are usually even with them when the crisis comes.

The honest Christian toils through traffic, paces himself with others of like precious faith and consistently moves ahead, step by step, growing in grace. It's a seven days a week procedure. It isn't done with starts and stops, backwards and forwards; it just keeps moving on.

For this reason every Christian needs a good church, the fellowship of God's people, the constant nourishment of Bible study and the daily deep and fervent hour of prayer both in secret and in the company of other believers.

"But grow," the Bible says. Do not imagine there are short cuts. "But grow." Do not think you can gain without labor, profit without work, be fed without food and strengthened without prayer. "But grow." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

END

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by bill pearce



» With 1960 making its debut with a high decibel count (loudness) in most sections, we enter our new year leaning toward the quieter things, record-wise.

The cover of one of the new releases from WORD Records has about all of the essentials: the exotic setting, the rocks, the flowers, water, a figure sitting by the bank. And the title: REFLECTIONS—DICK ANTHONY CHORISTERS (W-3089).

The sound is essentially the soft, listenable type. It features 16 men singing with ease. Female voices, harp and trombone were added for accompaniment and for certain solo segments which add a touch of color. The singing technique is good, attacks are good and the mike pickup is c'ose and intimate.

A brief breakdown of repertory includes *Turn Your Eyes Upon Jesus* (a beautiful and sensitive intro, well handled, but the "loo-loo's" are superfluous between phrases), *Unworthy* (a contemporary song sung in a sultry style by its writer, Gloria Roe), *The Lord's My Shepherd* (well done; Glenn Jorian is heard on solo), *Lead Me to Some Soul Today* (nicely treated by the men in two parts; the rhythm is too definite; the trombone obbligato begins clearly but concludes weakly), *Lead Kindly Light* (uneventful), *Wayfaring Stranger* (this is outstanding, modal, haunting; good interplay between tenor and soprano both at beginning and ending), *Just a Little While* (light chorus style; very singable), *The Sands of Time* (beautifully treated; harp is good), *That Day at Calvary* (a cappella; basses buzz quite loudly in spots; a tender and thrilling text), *Garden of My Heart* (cool treatment by choir and Gloria), *I Touched the Heart of God and Abide With Me* (plain, simple, nice, good chords).

The original idea behind this album was that it would be, in essence, sung very softly. Much of the time the sound gets too close to a normal level and the gentle approach is lost. Dick Anthony is to be congratulated on the arranging here.

» Here's a better than average tenor voice: DICK GOODWIN, TENOR: I HEARD GOD TODAY (Cornerstone, DG-780-LP).

This is a very musical sound. Dick sings with a vibrant lyric tenor quality. The album includes some new songs by Audrey Miel: *I Heard God Today*, *He'll Never Fail, Don't Spare Me, Real Peace, By Grace, I'll Understand* and

*I'm Here to Stay, Sweet Bye and Bye* and *The Unveiled Christ* are also included.

The songs in the collection are the ballad type and as such are sung commendably. The backgrounds are sensitively and dreamily handled by Mark Davidson. The keyboard instruments are certainly handled with dispatch.

Mr. Goodwin's voice is very good. If he were able to spend all of his time singing and studying voice, I think he'd be able to eliminate the slight strain in his high register. He's a lumber salesman by trade. If he'd give his record to every customer who buys more than \$100 worth of lumber, I think he'd have some mighty satisfied customers.

» If you've lived within 200 miles of Chicago within the last 33 years, chances are you have heard WMBI, the radio voice of Moody Bible Institute. If you've listened at any length with any degree of enjoyment, I think you'd be happy with this new Zondervan Victory recording; RADIO STAFF OF WMBI—MUSICAL PORTRAITS (ZLP-549).

This disc features some of the musical expressions of the radio personnel. The ensemble, under Gil Mead's direction, sings a few nice songs, for instance, the old Gipsy Smith tune of *My Jesus, I Love Thee, Deeper and Deeper* and a spiritual, *Evenin' Bye and Bye*. The group sings well. There's nothing outstanding about their sound other than the individually good voices which protrude occasionally.

Thelma Jennings favors us with some soprano solo work on *I Belong to the King*. A fair sounding male quartet comes through with *When the World's on Fire*. There is also some very fine duo-piano work by experts Gil Mead and Dick Anthony, in the Swedish number, *Day by Day*, together with the King's Karollers with their usual style of *I Walk with the King*.

There's some trombone work by one of the staff members on *Sunrise*, which goes pretty much according to schedule. There are one or two spots where he used fake slide positions that sound out of tune. Robert Parsons (program director) and his wife, Lucille, present a duet, *When I Think of Calvary*, and he sings a solo, *There's No One Like Jesus to Me*.

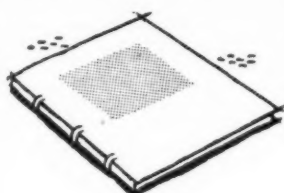
The album as a whole is very listenable. I think it maintains a good amount of simplicity throughout. One lack, I feel, is the absence of music of a classical nature.

The cover abounds in the color red. You just can't miss it! The two copies I auditioned are quite noisy as far as fidelity is concerned, but you can eliminate that with the tone control of your set. I'd say that, overall, this is an acceptable album with good variety.

Moody Monthly



Material classified for permanent filing and convenient reference



# idea NOTEBOOK

A Service Department for Christian Workers

January • 1960

Volume 7 • Number 4

## Making Music Meaningful

By Connie Crossman

I LIKE that song," beamed a kindergarten girl as she finished singing four verses of *I Believe the Bible*. "I sing it all the time to my Mommy," she added. We seldom realize how important are the songs we sing with children. Perhaps more than stories or memory verses, songs go home with children from church. Often we carefully prepare the story, but leave the choice of songs to the last minute. "Oh, well, they're just a means of releasing energy," we excuse ourselves.

How can we make music more meaningful? Here are a few suggestions to

help us plan and carry out a profitable music program.

First, choose songs with care. Ask:

1. Is the message of the song scriptural? Bible truths can often be expressed better in song than any other way. Examine each line for thoughts which teach biblical truths.

2. Are the words understood without detailed explanation? Be careful that boys and girls grasp the full meaning of the symbolism in words such as "wilderness," "life's sea" and "the door." Try to look at each song with a child's literal mind. If the result is humorous, incor-

What children learn to sing is often more important than the stories they hear. Therpe photo



January, 1960

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Dept. 11, Pontiac Bldg., Chicago 5, Ill.





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Jo Yong Ee was discovered in a hole in the side of a hill in Pusan, Korea. He was seven years old on January third. When he was three his mother died and a year later, his father, who was a fish seller, also died. For the last three years Jo has been begging for food. Nobody would take him in or care for him, for he is a hunchback boy. Slowly he was starving to death.

When one of our workers found him he was so near death that a missionary doctor said he would have lived only a few days longer. Malnutrition and exposure to the severest weather had so weakened his body he finally contracted tuberculosis.

## *Now Knows Christian Love*

Of course he has had no opportunity ever to go to school, to Sunday School or church. He cannot remember when anyone spoke a kind word or showed any love to him. Now Jo is one of our Bethany Home boys. He must have special treatment at least for a year before he can be out, attend school and church, and live a normal life. NOW he is shown Christian love every day. He is learning to know of Christ and His salvation.

ESEA supports over 2500 Korean orphans, war widows and lepers' children in 35 Homes. Every one is a true Christian institution. All Staff and Board members are earnest Christians. (True Bible believers.)

YOU may sponsor another child like Jo who is very much in need. Each one is waiting to have an American or Canadian "Daddie and Mommie." For only \$8 a month—just 26 pennies a day—you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to this child and train him to be a Christian leader in Korea. Right now we need sponsors for about 300 new orphans. Will you help us so that we may take many children off the streets before Korea's cold winter takes many lives? Write or phone NOW!

—CLIP AND MAIL TODAY—

☐ YES I want to sponsor Jo for one year. If this child has already been "adopted," I agree to support another whom you may select. With God's help I will send \$8 a month. Please let me have my child's name, picture, address and story. I understand I may continue after one year if I wish to. Send me full particulars.

☐ I cannot "adopt" a child, but I want to help by giving \$.....

☐ Please send me further information.

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Chicago 31, Illinois

## *Things To Do in January*

- ✓ Observe YOUTH WEEK (or Youth Month) January 31-February 7
- ✓ Complete plans for FATHER-SON BANQUET in February
- ✓ Begin plans for church SUMMER PROGRAM
- ✓ Appoint a VACATION BIBLE SCHOOL director
- ✓ Begin SUMMER CAMP PROGRAM plans (Why not try both resident and day camping in your program this summer?)

rect or vague, choose a different song.

3. Is the tune easy to sing? Often changing a few notes or transposing into another key will make a tune more satisfactory. The tune should fit the words—

**F  
I  
L  
E**

## 5. MUSIC

Songs, Helping Children Understand Them

a solemn tune for thoughtful words, a lively tune for happy words.

4. Is the thought correlated with the rest of your teaching plan? This may be the best way to clinch the truth of your lesson, to introduce a memory verse or to provide the setting for an invitation to accept Christ.

5. Does it fit the age level? Little children like to sing songs which have much repetition. Juniors like surprise songs in which they speak rather than sing some words. Teenagers like to sing parts. Songs for juniors, older children or young people should not contain words such as "little ones" or "little children."

6. Does the leader heartily enjoy singing it himself? Enthusiasm leads to enthusiasm. Mean the words you sing and they will be more meaningful to others.

## WHO DOES GOD'S WORK

Who does God's work will get God's pay, However long may seem the day; However weary be the way.

Though powers and princes thunder "Nay!"

No human hand God's hand can stay; Who does His work will get His pay.

He does not pay as others pay, In gold, or land, or raiment gay, In goods that perish and decay.

But God's wisdom knows a way; And this is sure, let come what may, Who does God's work will get God's pay.

—Selected, author unknown.

Moody Monthly

**REGISTRAR'S REPORT**  
Insert carbon and prepare in duplicate.

Date \_\_\_\_\_ Assigned to dept. \_\_\_\_\_  
Class \_\_\_\_\_  
Teacher \_\_\_\_\_  
Name \_\_\_\_\_ Phone \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_  
Married \_\_\_\_\_ Single \_\_\_\_\_  
If under 18, secure this information:  
Age \_\_\_\_\_ Grade \_\_\_\_\_ Date of birth, Mo. \_\_\_\_\_ Day \_\_\_\_\_ Yr. \_\_\_\_\_  
Father's Name \_\_\_\_\_ Mother's Name \_\_\_\_\_  
Brothers and sisters \_\_\_\_\_ Age \_\_\_\_\_ Grade \_\_\_\_\_

(Name of Sunday School)  
Insert carbon and prepare in duplicate.

We welcome: \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
As our guest today.  
Date \_\_\_\_\_  
Signed \_\_\_\_\_  
Registrar \_\_\_\_\_

Registration forms for newcomers and visitors.

## Wanted: A Welcome

By Vincent D. Trimmer

**W**HAT a wonderful feeling. As a pastor I was attending Sunday school in a strange city with my carefree family. With no responsibilities we just opened the door and walked in. What followed was a frustrating experience.

We had chosen an evangelical church, known for its Sunday school emphasis, in a large city. Sunday school would begin in ten minutes. Inside the main door we faced a flight of stairs immediately in front of us and narrow stairways on either side of us leading down. There was nary a soul in sight.

I climbed the stairs in front of us and peeked in the auditorium. It was empty. Sunday school must be downstairs. At the end of a long corridor in the basement was a faint light and the murmur of voices. I beckoned the family and we entered an assembly room where I inquired of a young lady, "Where do we go

case, on another occasion we were pleasantly surprised. When we opened the door of the church, we felt a wave of hospitality, not gushing but gracious. Even before we noticed the registrar's desk, a smiling usher introduced himself and escorted us to the desk. Every member of the family was taken to his department by an usher and introduced to the teacher. When they learned that I was a pastor, they suggested a guided tour of their facilities.

Every Sunday school, large or small, can fulfill this ministry of hospitality. Facilities at the front door are different at every church, but it can be done. Here are some suggestions:

1. Have a desk for the registrar in the foyer of the church.
2. Place signs on the front of the desk. One might read "Welcome" and the other "Register Here."
3. Put in charge someone who is genuinely hospitable and enthusiastic, and give him or her some young people for assistants.
4. Provide forms to be filled out in duplicate. One copy of the visitor's form may be kept by the visitor and the other given to the teacher.

For new members of the Sunday school, use a different form, giving one copy to the teacher and retaining one in the registrar's file. The registrar may make out temporary enrollment cards for newcomers and prospect slips for additional members of the family listed.

5. Workers escort visitors to the proper departments.

On one occasion when a family visited us and had gone through the above procedure, the father said, "What, no fingerprinting?" But his tone was one of satisfaction. They had been welcomed.

for Sunday school?" She stopped arranging equipment long enough to say, "Just go upstairs and someone will show you."

Determined to have the family stay for Sunday school, I made more inquiries. Everyone I buttonholed declared they didn't know where my son could find the junior department or where my daughter could find the primary department. Finally I snared the superintendent and he directed us. The fight to find our place in Sunday school ended.

While this was perhaps an extreme

January, 1960



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To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers' Hospitalization Policy, which will pay you \$100 a week from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Why should you help pay for their hospitalization?

Now, for the first time, you can get the newest and very finest hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered *only* to non-drinkers. With this policy, you receive \$100 a week from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policy-holders!

One out of every seven people will spend some time in the hospital this year. Every day over 32,000 people enter the hospital for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the sidewalk or stairs in your home, or some sudden illness,

could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble!

### The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers' Hospitalization Policy, you would receive \$100 per week in cash as long as you remain in the hospital. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and pay *in addition* to your present policy.

The \$100 a week plan costs just \$4 for the first month's protection for each adult, age 19 through 64, or \$40 for twelve full months. For each child under age 19, the cost is \$3 for a month's protection. And for each adult of age 65 through 100, the cost is only \$6 a month.

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- Pays double the above amounts (up to \$12,000) for specified travel accidents!

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MM-160

My name is .....

Address .....

City..... State..... Country.....

Date of birth: Month..... Day..... Year.....

My occupation is .....

My beneficiary is .....

I also hereby apply for coverage for the members of my family listed below:

Name	Date of Birth	Age	Relationship	Beneficiary
1.				
2.				
3.				
4.				

(A) Do you and all members listed above certify that you do not use alcohol?

Yes ☐ No ☐

(B) Do you and all members listed above certify that you are in sound and healthy condition mentally and physically to the best of your belief and knowledge?

Yes ☐ No ☐

If no, please state details including operations, sickness or disabilities during the past five years:

(C) Do you hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions? Yes ☐ No ☐

Date:..... Signed ☒

I am enclosing for:

- |   |  |
|---|--|
| <b>Plan A (pays \$100/week)</b>                                 | <b>Plan B (pays \$50/week)</b>                                 |
| ( ) \$4 for 1st month's protection for each adult, age 19-64.   | ( ) \$2 for 1st month's protection for each adult, age 19-64.  |
| ( ) \$40 for 12 months' protection for each adult.              | ( ) \$20 for 12 months' protection for each adult.             |
| ( ) \$3 for 1st month's protection for each child under age 19. | ( ) \$1.50 for 1st month's protection for child under age 19.  |
| ( ) \$30 for 12 months' protection for each child.              | ( ) \$15 for 12 months' protection for each child.             |
| ( ) \$6 for 1st month's protection for each adult, age 65-100.  | ( ) \$3 for 1st month's protection for each adult, age 65-100. |
| ( ) \$60 for your Senior Citizens Policy for 12 months.         | ( ) \$30 for your Senior Citizens Policy for 12 months.        |

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# Moody MONTHLY

FOR BOYS AND GIRLS



## The New Scarf for Siki

By Ruth Samarin



"Why are you here, my child?" asked the old pygmy lady.

**S**IKI hesitated on the steps of the white man's store. The cement was nice and cold under her black feet. She peered into the cool darkness inside and saw the gleam of enamel pans. Then she saw the color of the new cloth hung row on row and the silver brightness of the kerosene lanterns.

With three quick steps she went up to the high counter and put her wad of money in front of the storekeeper.

"Good morning, sir," she greeted him.

The tall storekeeper peered down at her. "And what would you like today, child?" he asked.

Siki's eyes darted along the shelf until she saw the pile of head scarves. "I would like a siriki," she said, pointing with her lips.

The storekeeper looked down at the little pile of money. "You only have 50 francs," he said, shaking his head. "And you must have 100 before you

can buy a head scarf."

Gathering up her money Siki left the cool store and went out into the bright hot day.

"How can I get another 50 francs?" she wondered. Two days before she had gathered bamboo leaves. With her mother's help she had shredded them and made a new bustle to wear with the red and blue beads around her hips. That day she had rubbed herself with palm oil until she shone. But still she did not feel completely dressed. One thing was missing. She needed a scarf for her head.

Her father had given her 50 francs from the sale of the rainy season potato crop. She had thought that would be enough for a scarf. But now she needed twice that amount. Still pondering her problem, Siki walked slowly home.

She found the door locked and no one around. She knew the key was

Moody Monthly

hidden in the grass roof above the door, and she could get in when she was ready. Her mother had cut down a cluster of palm nuts, and they were leaning against the wall of the hut. Siki plucked out a handful and chewed on the meaty pulp.

Squatting in the shade of the veranda, she considered ways to earn 50 more francs. She could ask her father for the rest. But she knew there was very little money left in the wooden trunk inside the house. Out of that money her father had said that he would buy her a New Testament. Her little brothers went to school too, and they needed primers and pencils. Mother would want money for salt and soap. No, she wouldn't ask her father for more money.

"I could gather caterpillars!" she exclaimed excitedly. Caterpillars always sold well on the market, and one basket would certainly bring fifty francs. But the season was almost past. To find caterpillars now she would have to go deep in the jungle.

Without realizing it she shivered with fear. The forest trail was so dark. But then, why should she be afraid? She scolded herself. It was the medicine man who told them to be afraid of spirits that wander in the gloom of pygmyland. Now she and her whole family walked with God and there was no reason to fear the spirits of the medicine man's stories. Besides, Pastor Mobagina said that the pygmies didn't have tails as the old women of the village said they did. He said that they were people that God loved and we should love them too.

That thought settled the matter for Siki. She unlocked the door of the house and picked up a basket and her old red primer. Placing the basket and the primer on her head, she locked the door behind her. Running quickly past the village houses, she took the garden path that led straight into the jungle.

Once past the gardens the trail became smaller and smaller. She found it difficult to walk. If she watched the path, great hanging vines slapped her face. If she tried to avoid the vines, she stumbled over the tree roots. Little beads of perspiration stood out on her nose. Clouds of insects stung her bare back. But determinedly she kept on.

At last through the gloom of the jungle she sighted a pygmy village. The small grass mound houses were a welcome sight to the girl. The little villagers did not run when they saw her, for after all there was nothing to fear in a girl. A few greeted her in her own language. One very old lady seemed particularly friendly. To her

January, 1960

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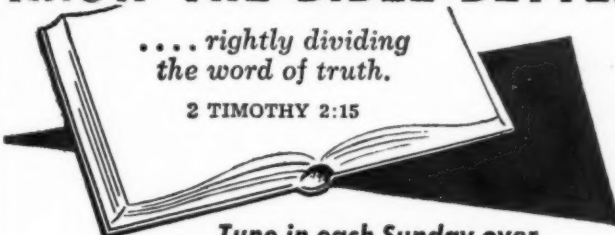
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Siki explained her errand.

"I have come in search of caterpillars," she said. "And I have come to teach you to read."

The old lady scratched her head. She could not see any connection between caterpillars that were good to eat and paper which some people said could talk. But she was interested.

Siki soon had a dozen pygmies gathered under a jungle tree. Her enthusiasm quite overcame any fear she might have had. The pygmies seemed to understand that this girl, no taller than they, had something of value to show them. Siki explained the pictures and the lesson. Soon four bright little children on the front row began to give the right answers. Time passed unheeded in the jungle clearing. Intelligent eyes feasted on the strange book.

At last Siki reluctantly closed her class. Then with dismay she realized that the sun had long ago dipped down behind the trees. There was no time left to gather caterpillars.

"Another day," said Siki to herself. She was too happy to care.

When she arrived home, her family was waiting for her.

"Where have you been?" asked her mother.

"I was just about to eat your dinner," teased her little brother. "Look," he added, "what Father bought you."

Siki shrieked with delight. There on her sleeping mat was spread a beautiful new scarf!

After dinner was over Siki sat by the fire dressed in her new *siriki*. She told the family all about her trip to the jungle.

"That is fine," her father said approvingly. "I will go back with you and teach the pygmies from God's Word after you have given your reading lesson. Now before we sleep let us talk to God about our new friends. Perhaps some of these little people will come to love the Lord Jesus, now that Siki has opened the way to them."

In the morning Siki was the first up and so was the one to discover the basket of caterpillars at the door. Calling the family she explained the unexpected present.

"I forgot my basket and the old woman remembered that I wanted caterpillars! But now I have my scarf, what shall we do with them?"

"We could eat them!" Her father laughed. "But I have a better idea. We will sell them and buy primers for Siki's new class."

Everyone agreed that was a wonderful idea. And that is how Siki's new head scarf started a class in a jungle clearing for the pygmies.



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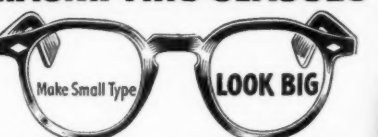
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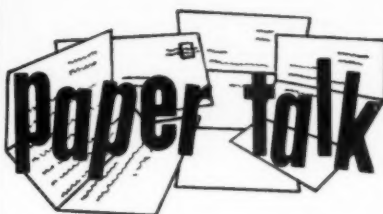
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Lynn: Here is an interesting coincidence!

Lee: What do you have?

Lynn: These two letters—both in this same pile of mail. This one is from Virginia Rebmen, from Buena, Wash., and she says she is 11 years old and would like a pen pal from Australia.

Lee: What's strange about that, except that we don't have any—

Lynn: Oh, but we do! Right here's a letter from Kathleen Mottram, from Wahroonga, Sydney, Australia!

Lee: Oh, good! Is she about the right age for Virginia?

Lynn: Yes, she says, "I would like an American pen friend about my own age, which is 12."

Lee: What do you know about that?

Lynn: And she goes on to say, "I go to Burwood Baptist Church, and our church was very interested in the Billy Graham crusade. I went to hear him about a dozen times."

Lee: Well, here is another coincidence in this letter from Bonnie Lowden, from Wood Dale, Ill. She says, "My family and I went to the Billy Graham Crusade not long ago. I was so deeply touched by his message to young people that I went forward to be saved. I am now getting Bible lessons from the crusade in Wheaton, and I can now say that it feels wonderful to be a Christian." She is 12 and wants pen pals from Scotland and Japan.

Lynn: And I'm sure Scotland is one of those countries we haven't heard from yet. Do you suppose there are any boys and girls in Scotland who read MOODY MONTHLY JR.?

Lee: Oh, I think there would be. Maybe now that we've hinted so hard, someone from Scotland—and many other lands—will write to

Lee and Lynn

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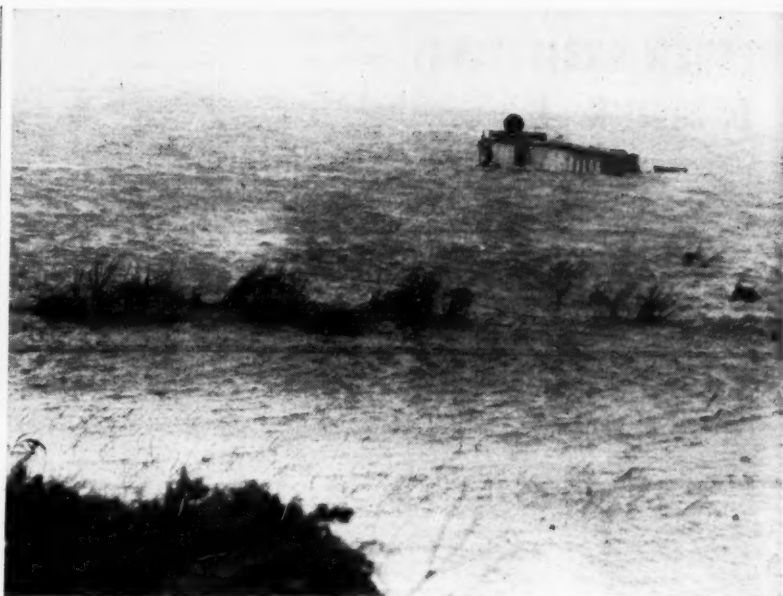
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## BEYOND BELIEVING

By Wil R. Johnson

*The peace of God was deepest when the hurricane was at its height*

THERE is a world of difference between believing and knowing, in Christian experience. Knowing begins with believing, but it is far more than believing. For it involves being Spirit-taught in the things of God, not only in revelation but in experience. This was brought home to me as never before in a time of severe testing recently when the hurricane Debra struck our home in Hitchcock, Tex. We were located in the area that was hardest hit.

The hurricane began about nightfall on Friday, July 31, and continued for about twenty hours. Winds averaged about eighty miles an hour, and it was reported that some gusts reached over one hundred miles an hour.

Early Saturday morning the flood waters began to creep into our home—and hundreds of other homes. All that day the waters rose and continued to rise even after the wind and rain had ceased. At the flood's height there was about three feet of water inside our house. Outside, swirling in strong currents, it was much deeper.

In spite of all we could do, we could not lift our furniture and personal effects high enough to escape the water. Before the flood had subsided, beds, clothing and much else were either under water or floating on top.

But throughout the hurricane, with the fierce winds howling and great trees

cracking like matchsticks outside—several of them within a few feet of our house—there was not a moment when I was even a little disturbed. Completely controlling my heart was a peace deeper than anything I had ever known.

When in an overwhelming moment I realized this, a promise of God which has always been dear to me came to mind: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever" (Isa. 33:17). I had always believed this. Now for the first time I *knew* it!

I discovered then the vital difference between believing and knowing. The faith that "cometh by hearing, and hearing by the Word of God" is shared by all Christians, babe and mature alike. Such belief can be tenaciously strong or tremblingly weak, but it provides the effective link between the needy soul and the all-sufficient Saviour.

In the experience of *knowing*, however, the promises of God are made vitally true to us, and His providences, through the enlightenment of the Holy Spirit, are made most blessedly real.

That is why the apostle John says, "Ye have an unction from the Holy One, and ye *know* all things." It would not be possible to say which is more precious—knowing or believing. But when both are combined, a conviction is ours that banishes every shadow of a doubt. **END**

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*"The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up"*  
(I Sam. 2:7).

All my changes come from Him who never changes. If I had grown rich, I should have seen His hand in it, and I should have praised Him; let me equally see His hand if I am made poor, and let me as heartily praise Him. When we go down in the world, it is of the Lord, and so we take it patiently; when we rise in the world, it is of the Lord, and we accept it thankfully. In any case, the Lord hath done it, and it is well.

It seems that Jehovah's way is to lower those whom He means to raise and to strip those whom He intends to clothe. If it is His way, it is the wisest and best way. If I am now enduring the bringing low I may well rejoice, because I see in it the preface to the lifting up. The more we are humbled by grace, the more we shall be exalted in glory. That impoverishment which will be overruled for our enrichment is to be welcomed.

O Lord, Thou hast taken me down of late, and made me feel my insignificance and sin. It is not a pleasant experience, but I pray Thee make it a profitable one to me. Oh, that Thou wouldst thus fit me to bear a greater weight of delight and of usefulness; and when I am ready for it, then grant it to me, for Christ's sake! Amen.

Charles H. Spurgeon in  
*Faith's Checkbook* (Moody Press)

## Answers to Last Month's Questions A HOLY LIFE

2, 5, 6, 7, 10, 11. True

1, 3, 4, 8, 9, 12. False

13. c: Those who have yielded to Christ completely will have confidence in Christ's power to keep them, come what may. Other reactions would be inconsistent with complete trust.

14. e: Compare II Timothy 2:22.

15. e: Surrender to Christ must be complete and uncompromising.

16. d: Surrender to Christ acknowledges Him as Lord, and, therefore,

17. e: He must be implicitly obeyed. Compare Luke 4:46; John 2:5.

18. This will vary.

19. Able.

20. The knowledge that Christ is able to save and keep increases my trust in Him and my surrender to Him.



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# A HOLY LIFE

## AND HOW TO LIVE IT

### Lesson 5: Life More Abundantly

Adapted from Messages by G. H. C. Macgregor, All Rights Reserved

#### To The Student

This lesson, fifth in a series of Bible-centered lessons for home study, was prepared by the Moody Correspondence School. It presents one facet of the topic, *A Holy Life and How to Live It*. An examination accompanies each lesson, and personalized grading and instruction are available if desired.

If you have followed the preceding lessons, check your answers to the questions on lesson 4 (see preceding page). Note any questions you answered incorrectly, and make sure you know the correct answer.

The previous lessons were planned to help you discover sin in your life, deal with it and make a complete surrender to the Lord. Keep this in mind as you check each of the following statements which is true for you.

1. I have allowed the Lord to search me for sin.
2. I have renounced all discovered sin in my life.
3. I know I cannot cleanse myself, no matter how hard I try.
4. I have yielded to the Lord Jesus for cleansing from sin.
5. I have made an entire surrender of myself to the Lord.
6. I am relying on Him alone to keep me faithful.

If you can answer "yes" to all of these questions, then you are ready for the next lesson.

**I**N the preceding lessons we spoke of the steps which the seeker after holiness must take if he would reach that blessed goal. We pleaded for a thorough self-examination and an immediate renunciation of all discovered sin, for an entire surrender to the Lord Jesus for cleansing and for an implicit trust in the same Lord for keeping. In this lesson we shall speak of the blessings which come into our lives as the result of taking these steps.

If we throw open our whole lives to the gaze of God and surrender ourselves utterly to Him to be cleansed from sin, how will this affect our spiritual experience?

**I. Deliverance from the Fact of Failure**  
We shall have *success in resisting temptation and overcoming evil habits* such as we have never known before.

#### A. Satan's continued attacks

Full consecration will not bring freedom from temptation. Some have expected this and have been grievously disappointed. Instead, our entire surrender to the Lord Jesus is the signal for the great enemy to assail us with greater fury than ever. It should never be forgotten by those seeking to be holy that the sinless Son of man was constantly tempted (Matt. 4:1). Immediately after His baptism, when the Holy Spirit came upon Him, He was driven into the wilderness to be tempted by the devil (Mark 1:12).

The life of holiness is not a life of passive rest; it is a life of conflict and of fighting. It is a fight of faith (I Tim. 6:12). And it is a successful fight. Though full yieldedness does not bring freedom from temptation, thank God it does bring victory over it. When we in faith commit ourselves to the Lord Jesus

to be kept, we find as a matter of fact that we are kept. Though naturally hot-tempered and formerly given to losing our tempers, we find now that we are calm and quiet in the midst of the most trying provocation. When tempted to envy the success of others, trust in the Lord Jesus enables us to rejoice in their success. When tempted to uncharitable judgments of others, the same trust will bring to us a love as wide as that of Christ Himself.

The immediate consequence of yielding ourselves to God is that sin does not have dominion over us (Rom. 6:14). And when we fall—and fall we often do—we fall not because the Lord Jesus was unable or unwilling to hold us up but because we failed to trust Him, and a new element of pain is added. It is not only sinful, it is unnecessary. No one definite act of sinning of which I have been guilty need have taken place.

#### B. Our contrasted attitudes

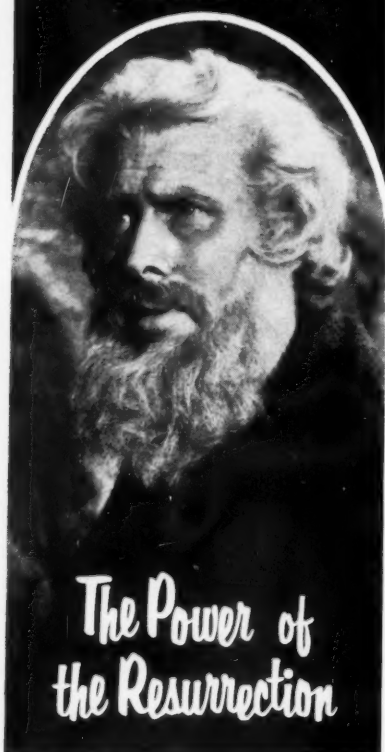
The success in resisting temptation, which the fully consecrated Christian enjoys, is due to the new way in which he meets temptation. There are two methods, worthy of contrast, by which we meet temptation.

When temptation meets me I may brace my whole nature to resist it, opposing it with all the energy of my will and crying to God for help. I may attack the temptation directly and, to strengthen my determination, I may summon to my aid all right motives and begin to pray and read God's Word.

On the other hand, when temptation approaches, I may instantly seek fellowship with the Lord Jesus. I am abiding in Him, and the moment temptation appears I say, "Lord, temptation is coming; be Thou my Keeper." Instead of directing



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the energies of my soul in resistance towards the temptation, I direct them towards the Lord Jesus in faith.

In both cases there is effort; there is intense activity of soul. But in the one case the effort is to overcome the temptation, in the other, the effort is to maintain communion with the Lord.

The first of these we might call the method of moral resolve. It is taught by moral philosophers and by many of our preachers and followed by many professing Christians. Its characteristic is stress of soul, and its outcome, if judged by the confession of those who have followed it most earnestly, is, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:22).

The other is what might be called the method of spiritual reliance. Its characteristic is rest of soul, and its outcome is the song, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8:1, 2, ASV). It is this second method which it is the blessed privilege of the surrendered soul habitually to follow.

Surrender and trust such as we speak of bring new success in meeting temptation. But this success forms no ground for boasting. It is not due to anything in the believer, but to the power of God and, therefore, cannot lead to spiritual pride. It should lead to a lowlier humility, for the more the believer relies on the Lord Jesus, the more conscious he becomes of his own helplessness.

New deliverance from conscious sinning will bring with it new consciousness of sin that lies below the sinning. Fellowship with the Lord will uncover in us our own unholiness. The fully surrendered soul becomes more deeply conscious than ever of the awful evil of sin, but he does not allow this consciousness to fill him with despondency. He does not for a moment deny that sin abounds, but he believes that where sin abounds grace does much more abound (Rom. 5:20).

That belief fills him with joy. Great as is the power of sin, he believes that the power of the living and risen Christ is greater. Complete as is the ruin sin has wrought, he believes that God's salvation is equal to repairing it. Deeply as sin has entered into human nature, he believes that Christ by His Holy Spirit can get deeper and deal effectively with it. It is true that with growth in holiness grows the sense of sin, but the growth in holiness will not continue unless with the growing sense of sin there is a growing faith in the Lord Jesus as a Saviour able to deal with sin.

## II. Deliverance from the Fear of Failure

The next result of surrender and faith is deliverance from the fear of falling and assurance of ultimate salvation. This

comes as the direct consequence of increased faith in our Lord. The fear of falling is a serious source of weakness. The soldier who fears defeat is half defeated. The Christian who fears falling is half overcome. Yet this is the case with thousands of the Lord's people.

Through fear they are all their lifetime subject to bondage (Heb. 2:15). The devil has tried to make them believe that he is irresistible, and he has succeeded only too well. By warning them carefully against the error of sinless perfection, he has got them to believe most thoroughly in the even more dangerous error of sinful imperfection. He has led them to believe that, because the tendency to sin is not eradicated and remains in the believer till death, this tendency must inevitably find outlet in sinful thought, word or deed, so that the life will ever be full of defeat, failure and disappointment.

When the soul is surrendered to the Lord Jesus, what a change is made! When, through relying on Christ, we experience actual deliverance, hope begins to reign where fear reigned before. When we remember that it is not we who have to fight, but Christ in us, we enter the conflict without any doubt as to the issue. We know that in all things we are to be "more than conquerors through him that loved us" (Rom. 8:37).

But the removal of fear, the assurance of victory in every struggle, removes a dark cloud from our life. It makes it possible for us to live as never before in the love of God and to bask continually in the sunshine of His face.

## III. Deliverance from the Fruits of Failure

### A. A new peace

Failure brings discord, distress and dismay. It disrupts our fellowship with the Lord Jesus. But through surrender and trust we are assured the blessing of a new peace.

Peacefulness is a marked characteristic of the life of holiness. It is one of the Saviour's choicest gifts, one which He desires all His people to have. To his disciples He said, "Peace I leave with you, my peace I give unto you" (John 14:27).

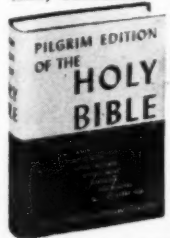
But peace is a blessing that many Christians do not possess. They are as full of care and worry as unbelievers. They know something of "peace with God" (Rom. 5:1) but little or nothing of the "peace of God" (Phil. 4:7). They groan under their burdens and vex themselves with their cares until the world around them wonders what kind of religion theirs is, and what kind of a Saviour they have.

This unrest comes because they have never committed their ways to the Lord. They have cast neither their burdens nor their cares on Him (1 Pet. 5:7), for when a complete surrender is made, followed by a life of trust, there steals over

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the soul a peace that simply passes understanding (Phil. 4:7).

We can easily understand how peace should be the result of committing our way to God. For when we do that, we are delivered from worry as to the path of life on which we walk. Guidance becomes a new thing to the fully surrendered soul. When our eyes are ever towards the Lord, it is possible for Him to guide us with His eye (Ps. 32:8).

Further, when we commit our way to the Lord, we are freed from all worry about the future—we learn to live a day at a time. In that lies one of the secrets of a happy life. We get back to the spirit of childhood and do not worry about what is in front of us, for it is all in our Father's hands.

#### B. A new joy

Along with this peace comes a new joy. Every Christian has a joy which the unbeliever can never know. The joy of forgiveness is a foretaste of the joy of heaven. But full yieldedness brings a new joy.

The absence of joy among the Lord's people is one of the greatest hindrances to the triumph of the gospel. We cannot induce unbelievers to believe that Christ can satisfy them if our faces make them doubt whether He has satisfied us. But full satisfaction with Christ is the result of full surrender to Christ.

Our joy may not find expression, for it is unspeakable and full of glory (1 Pet. 1:8). But the joy is there, soul-filling, soul-satisfying, soul-controlling and eternal. It is not a joy that excludes the possibility of sorrow, but it is a joy so deep that no sorrow can get below it. It is the joy of Christ Himself. When we abide in Him, His joy remains in us, and our joy is full (John 15:11).

But by far the best thing about a full consecration and a full trust is that it brings us

#### C. A new view of Christ

This is an all-comprehensive and all-embracing blessing. It is one of the most immediate, and to my mind the most priceless, results of surrender. When we give ourselves entirely to Jesus and begin to trust Him fully, He is wonderfully glorified in our eyes.

Many in the hour of full surrender have had such a vision of the glory of Christ that they have gone away saying, "We have got a new Christ." He had become so much more to them, so much dearer to them, that they could find no other way of expressing themselves.

In consecration (God's response to our dedication) Christ, who is outside the unsundered heart (Rev. 3:20), is received into the heart. The door is thrown open, and the Saviour enters His glory bursts on the soul in a way never seen before, and this new view of Jesus makes a revolution in our spiritual experience.

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1. *Our faith in Him is strengthened.* We see that He is God. He is so revealed to us by the Holy Spirit, and we fall before Him in adoration. We begin to rejoice in His omnipotence and cease to limit the holy One. And because we believe that He can do more for us, we look to Him to do more for us. We begin to expect a deliverance from sin, a growth in grace, a fruitfulness in life and in service, which we had not dared to hope could be ours.

2. *Our love for Him is increased.* It is the Holy Spirit who glorifies Jesus to the surrendered soul. And by the same Holy Spirit the love of Jesus is shed abroad in the heart. But His love, felt with new power, kindles our love and makes it glow with new intensity. It is a rule in the spiritual life that we grow in grace only as we grow in the knowledge of the Lord. Our love to God increases just in the measure that our view of God's love to us increases. But to the surrendered heart, the Holy Spirit gives a new knowledge of the love of Christ (Eph. 3:19).

With the new view of Jesus will come

### D. A new appetite for God's Word

Whatever makes Christ more precious makes the Bible more precious. The more we see the glory of Christ, the more we long to know Him fully and more eagerly do we turn to His Word. With little love to Jesus and little faith in Him goes little regard for His Word. It is vain for any man to claim to be leading a consecrated life if he is not found often and earnestly engaged in the study of God's Word.

### E. A new delight in prayer

Further, with the new view of Jesus comes *new delight in prayer*. The same cause that makes us delight in hearing God speak to us will make us delight in speaking to God. The holy life is preeminently a life of prayer. The essence of prayer is fellowship, and we long for communion with Him as we never did before.

### F. A new love for God's people

With this will come a *new love to the people of God*. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1). It is not without significance that over many of the great gatherings for the promotion of practical holiness, these words have been found, "All one in Christ Jesus." The nearer we draw to the Head, the nearer we are drawn to one another. Intense love to Jesus inevitably begets intense love to His people.

### G. A new consciousness of Christ's presence

Finally, through this new view of the Lord Jesus, *our consciousness of His presence with us is profoundly deepened.*

In few things is the contrast between the consecrated and the unconsecrated life so marked as in this. The consciousness of God, which in the unsundered heart is weak and intermittent, becomes in the surrendered heart constant and all-controlling.

It is for want of a steady, profound sense of God that the lives of so many are almost irksome for them to remember Him. They do not pray without ceasing; they do not abide in Christ.

So when temptation comes, it finds them outside the fortress, and they fall before the attack. But when the heart is surrendered to the Lord Jesus, He comes to dwell there (John 14:23), and when the new vision of His glory breaks on the soul, it can never be forgotten. We become as profoundly and as permanently conscious of the Lord's presence as we are of our own existence. We live and move and have our being in Him. And this sense of His presence grows deeper and more blessed as life goes on. He is at the center of the life, and more and more it becomes the habit of the soul to submit everything to His control and to rely on Him for help in every time of need. So the human life and the divine life become one, and our life becomes holy. We can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Such is the holy life to which the attitude of trust leads us. It is a life of victory, rest, peace and joy. It is a life in which the Lord Jesus is glorified. This is the life to which God calls you. Have you answered the call? Are you living a holy life?

### Sunday Dessert (Serves 8 to 10)

The recipe below is recommended by the author of *The Night Before Sunday* as one easily prepared on Saturday by a child (see page 19).

2 lemons  
1 can condensed milk  
1 box graham crackers

confectioner's sugar  
cocoa  
milk

Place condensed milk, grated rind of one lemon and juice of two lemons in a bowl and stir until blended.

Line the bottom of an 8" square cake pan (or smaller) with whole graham crackers. Pour one half of the milk and lemon over the crackers and spread evenly. Place another of crackers over this. Pour the remaining milk and lemon over this layer. Place another layer of crackers on top.

Mix a simple icing of confectioner's sugar, cocoa and milk (no butter) and spread it on the top layer of graham crackers. Place in the refrigerator to chill (do not freeze). The next day cut in squares before serving.

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## Test Questions, Lesson Five

## A HOLY LIFE AND HOW TO LIVE IT

**IMPORTANT INSTRUCTIONS:** Be sure you have mastered the material (in lesson V on page 49) before answering these questions. Follow instructions carefully. Correct answers will be printed next month.

Circle the following statements "true" or "false" (allow 2 points each).

1. Yielding to the Holy Spirit means that I shall never again be tempted. T F
2. I must morally resolve to brace myself to meet temptation and not fall. T F
3. Increased faith in the Lord Jesus removes the fear of failure. T F
4. If I fear the possibility of failure, I am already half defeated. T F
5. Because the tendency to sin is not totally eradicated in this life, I am bound to fall when tempted. T F
6. Lack of joy in the life of a believer can be traced to a lack of yieldedness to Christ. T F
7. God's Word becomes more precious when Christ is truly Lord of my life. T F
8. I shall tend to ignore other Christians in my newly found joy in Christ. T F
9. The surrendered believer has a new consciousness of Christ's presence. T F

Circle the letter of the correct answer (allow 24 points).

10. One true way to victory in time of temptation is to
  - a. Brace yourself to meet it
  - b. Give in to it sometimes
  - c. Seek instantly the fellowship of the Lord Jesus.
  - d. Refuse to admit you are being tempted
11. A complete surrender to the Lord Jesus is followed by
  - a. Worry that the surrender will be inadequate

- b. Peace that comes from trusting Christ
- c. Renewed struggle to maintain holiness of life
- d. An actual increase in the cares of this world.

12. Surrender to Christ and faith in Him lead to
  - a. Deliverance from all possibility of being tempted
  - b. Sinless perfection for the believer
  - c. Spiritual pride
  - d. Deliverance from the fear of failure

In the blank spaces provided write the letter or letters of the true statements in each of the following situations (allow 15 points).

13. Paul (Acts 27:9-26)

- a. Relied on his own efforts
- b. Had firm faith in God
- c. Had a fresh revelation of God's love and care
- d. Was afraid to die
- e. Enjoyed a fresh consciousness that the Lord was with him

14. Stephen (Acts 7:1-60)

- a. Feared he would fail
- b. Had strong faith in Christ
- c. Committed himself afresh to the Lord
- d. Showed a deep love and knowledge of God's Word
- e. Had a new view of Christ

15. Peter (John 21:1-19)

- a. Had gone back to the old life
- b. Had great success that night
- c. Was given a call to deeper consecration
- d. Had his love for Christ challenged and rekindled
- e. Was given a new ministry to God's people

(Test continued on next page)

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## Test Questions on A HOLY LIFE, continued from page 53

The next two questions are designed to help you discover desires, reactions and emotions in your heart which hinder you from living a holy life. Read the following Scriptures and then answer the questions. Mark both columns (allow 28 points).

- |   | Natural<br>Reaction | Christian<br>Reaction |
|---|---------------------|-----------------------|
| 16. Genesis 3:1-7. Imagine you were Eve. Which of the following would be your natural reactions? Mark also which should be your reactions as a Christian. Would you:                        |                     |                       |
| a. Believe that to disobey God as suggested by the serpent was really to your advantage.  | .....               | .....                 |
| b. Rely on your own strength to overcome.   | .....               | .....                 |
| c. Refute his suggestion by reminding him of God's warning.   | .....               | .....                 |
| d. Discuss the suggestion with him with an open mind.   | .....               | .....                 |
| e. Be so sure of yourself as to completely reject his suggestion, relying on your own moral resolve not to fall.  | .....               | .....                 |
| f. Call Adam in and discuss the whole matter of the temptation with him. Do this on the assumption that his greater experience as a believer would make him less susceptible to temptation. | .....               | .....                 |

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- g. Submit to God, calling on Him to deal with the situation. ....
17. Exodus 2:1-25; 3:1-22; 4:1-18. Imagine you are Moses and that you have just been called to deliver the children of Israel from the bondage of Egypt. Would you:
- a. Make excuses based on your own temperamental weaknesses. ....
- b. Rely on your thorough secular education to carry you through. ....
- c. Be completely delivered by God from the fear of failure. ....
- d. Feel that you were bound to lose in the struggle ahead because you had so miserably failed in the past. ....
- e. Realize that God Himself was going to do the actual work. You are but an instrument. ....
- f. Continue to resist God's will feeling hopelessly inadequate to cope with the challenge despite God's pledged Word to give you victory. ....
- g. Allow God to have His way and thus prove the reality of His presence and power in each and every future test. ....
18. State one important lesson you have learned from studying this chapter, and describe how you have related it to your Christian life (allow 15 points). ....

instruction clip and mail completed exam to Correspondence School, Moody Bible Institute, Chicago 10, Ill. Enclose 10 cents (no stamps) and a stamped, self-addressed envelope. IMPORTANT NOTE: This exam must be mailed before January 30 if you wish Correspondence School grading.

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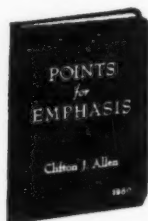
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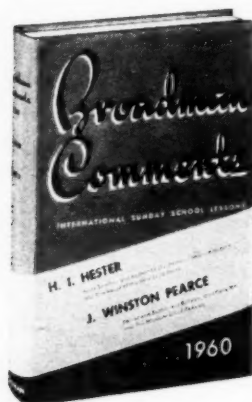
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## THE SHOVEL (Continued from page 23)

again. But I stuck with it, and gradually—very gradually—I began to get in shape. Chest and arm muscles built up and waist tapered down. Also, I began to get the crew's confidence; they knew what I was going through and respected me for it. But it was like living in a different world.

♦ At first I thought I'd go mad thinking about the problems of the church and worrying about how it would get along. But slowly I learned to leave all my problems with God. My free time I spent talking with Him. The work was never easy, but I found once more the advantages of an eight hour day compared with a busy pastor's crowded schedule.

I also found great pleasure in renewing my contacts with the common man. We had one fellow called Steam Shovel, "Steamy," for short. He worked harder than anybody. When his shovel hit the ground it was like biting into soft cheese, and when he threw it, the contents would fairly explode off his shovel. When I asked him why he worked so hard, he said he'd probably be a pick and shovel man all his life, so he might as well be the best. What a lesson for me!

Meanwhile, I attended a small country church pastored by a young Bible school student and God had another lesson for me in the humility and simplicity with which he approached the Word.

With the return of my "quiet times" and hours of fellowship with my Lord, I began to get a true perspective again. I discovered anew that regardless of my position I was just another member of the body of Christ.

♦ MEANWHILE I said nothing to the church about what I was doing. But one of the members came mighty close to spreading the word.

We were working closer to town than usual that day and, as I looked up from my work, I saw Mrs. Willson, the wife of one of my deacons, watching the gang curiously from her car. Knowing her to be somewhat inquisitive, I was afraid for a moment that, even though I was dressed in dirty baggy overalls and a shapeless hat and had two days of scraggly beard on my face, she would penetrate my disguise. As I moved around behind some of the other men I could see her out of the corner of my eye get out of her car and walk determinedly over toward us. It was Mike who saved the day.

"What d'ya want, lady?" he asked, in his rough, blunt way.

"I want to see that man," she replied. "I believe I know him. He looks like our pastor."

"Pastor!" Mike exploded. "Listen, lady," he scowled, "we ain't all we ought

to be, but don't go accusin' us of havin' preachers around here! And don't bother the workmen, see? We got a job to do. You don't find no preachers workin' like that guy! Religious? Sure! But a preacher? Not on yer life!"

Away she stalked in a huff, and as the car zoomed away he turned to me, slapping his knee in high good humor while the laughter rolled from his throat.

"Boy! If that ain't the best one yet! 'Our pastor!' Why, if I ever saw a preacher work like you, I'd become a Christian and join the church!"

When he had finished laughing I said to him quietly, "Straight stuff, Mike?"

"Sure!" he replied, giving me a funny look.

♦ As time went on I got to know the men and they got to know me. They even nicknamed me "Deacon," and they were all willing to listen to a witness about the Lord Jesus Christ. When my last day with the gang came I felt refreshed in body and soul. Actually, I hated to leave them, but by this time the call of God to preach was clamoring in my heart and I could not disregard it.

The crew didn't like to see me go, either, which was no small thrill. And when Mike emceed a farewell party by the pipeline with a bakery cake and a box of cokes, I choked up. When I left I begged them to come to my church the next Sunday morning. They were a little hesitant, but finally agreed. Of course, I didn't let on that I was the preacher.

That Sunday when I walked into the pulpit and saw Mike's face I was somewhere between a laugh and a cry. But when I started preaching, God gave me liberty, a liberty I hadn't felt for months. When I had finished and extended an invitation to receive Christ, one of the first ones to come forward was Mike.

On his face was the queerest expression, like a man who had been trapped into keeping a promise and yet was mighty glad of it. My heart was full as I led him to the Lord.

♦ WELL, I'm just a country boy again as far as the pulpit is concerned. Have been now for years. God's blessing is on my ministry and I want to keep it that way. That's why I brought my shovel from the city and brought it to my study. I like to keep it over in the corner there. It helps me to remember the lesson in humility that I learned the hard way.

Not only that, but I have a big husky church member who's more than willing to put me back to using it if necessary! In fact, a couple of time when I've suspected myself of needing a larger hat size than necessary I've taken that shovel and gone out for a Friday afternoon's work with Mike and the gang! It works wonders!

END

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the department is the same—the difference is in *method of presentation*.)

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  - a. Department-wide, lesson-related *worship services* that set the pace for the lesson to follow and give added impact to the main emphasis of the week.
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J. C. MACAULAY

January 24

## The Converting Power of the Gospel

Acts 16:13-15, 25-34

**MEMORY SELECTION:** *Believe on the Lord Jesus Christ, and thou shalt be saved.*—Acts 16:31

### Keep in Mind

1. Philippi became a Roman colony in 42 B.C., when Antony and Octavian (later Augustus Caesar) settled veterans there after their victory over Brutus and Cassius, the murderers of Julius Caesar. It thus became a Roman colony, a little Rome, governed by two praetors who jealously guarded the Roman way of life.

2. Ten men were necessary to constitute a synagogue. The absence of a synagogue in Philippi indicated that the Jewish settlement was very small, and apparently only the women cared enough to gather in the place of prayer by the river Gangites.

3. The expression used concerning Lydia (named after the ancient kingdom of Lydia in which her home town, Thyatira, was situated) suggests a Gentile who associated with Jews in the worship of the true God, a partial proselyte.

### Consider These Points

However we may differ from William James, the noted psychologist, we shall agree with him that there are "varieties of religious experience." Evangelical conversions are not all after one pattern. Our lesson presents two conversions that differ enormously.

1. *The gentle conversion (Acts 16:13-15).* The conversion of Lydia is described in one phrase: "whose heart the Lord opened." It was just like the opening of a flower to the morning sun. But just as there is a long, though quiet, process preparing for that moment of the flower's opening, so it was with Lydia. A business woman and a traveler, she had seen many expressions of contemporary paganism and, by contrast, the pure monotheism and the high ethics of the Jewish faith. Turning from the former, she had become a God-seeker, a God-fearer, and delighted to mingle with those who had the oracles of the living and true God. All this was the preparatory work of the Holy Spirit, so that when Lydia heard the word at the lips of the apostles, by the illumination of the Spirit she recognized in the gospel the fulfillment of all her heart had desired. Her new found faith expressed itself immediately in true Christian hospitality.

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2. *The stormy conversion (vv. 25-34).* Here was a rugged individual, a jail keeper, probably an old soldier, who had known the rigors of battle and who had seen many a prisoner wince and writhe under the rods of the lictors. No doubt he was as superstitious as the rest of the heathen around him, and his manner of life did not make for finer qualities. Not a likely candidate for salvation, one might think. But God can do things suddenly. The whirlwind and the earthquake are His as well as the morning sun and the dew. The earthquake which shook the prison created an earthquake in the jailor's heart. Open doors meant escaped prisoners, and escaped prisoners meant only one thing to an old Roman soldier—suicide!

But this time the prisoners had not gone, and that made another stirring in the jailor's troubled mind. He was in the presence of a divine operation, and his soul was made bare. "What must I do to be saved?" That was the end of the storm. The answer was one of peace, and from that moment we see the new man in Christ, washing wounds, spreading a table for his prisoners, submitting to baptism, drinking in the Word and rejoicing "with all his house."

### Apply These Truths

1. A few women by a river side seemed a disappointing answer to the vision of verses 9 and 10. But the results were great. Never despise the small meeting.

2. Whimpering will never cause an earthquake, but "songs in the night" have a way of turning things that are upside down right side up.

3. Sometimes you will have to make your witness snappy, but always make it clear.

January 31

## Responses to the Gospel

Acts 17:10-12, 22, 23, 29-34

**MEMORY SELECTION:** *That ye would walk worthy of God, who hath called you unto his kingdom and glory.*—1 Thessalonians 2:12

### Keep in Mind

1. We are following the apostle on his second missionary journey. A map tracing this journey should be used. Notice that the route hugs the Aegean Sea, all the way from Philippi to Corinth.

2. Thessalonica was made a free city by Caesar Augustus and became the capital of the whole province of Macedonia, since it was the chief center on the great Via Egnatia, a Roman trade road. Berea (Beroea) is the modern Verria. It was situated in the third division of

Moody Monthly



Macedonia before the latter was made into one province. Athens was, of course, the cultural capital of the ancient world as well as the capital of Greece (Achaia).

#### Consider These Points

1. *Blind prejudice (vv. 1-10).* That is the story of Paul's visit to Thessalonica. The envious Jews (v. 5) closed their minds against reason, completely and deliberately misrepresented the apostolic message and mission and, when foiled in their attempt to seize Paul and Silas, made Jason, at whose house the apostles had found lodging, the butt of their anger. These prejudiced unbelievers threw dignity and equity to the winds, hiring professional gangsters, men who were expert in creating a riot, to carry out the nefarious business. Notice how they professed loyalty to Caesar, whose domination they hated. Jason was put under bond to see that his guests left town without further disturbance of the peace.

2. *Sincere inquiry (vv. 10-14).* Verse 11 sets a pattern for all hearers of the gospel and gives a name to many a Bible class. The Berean Jews were not prejudiced unbelievers, but neither were they credulous dupes. They had open inquiring minds, and they went to the right source to check on the truth of what was brought to them. They were willing to be guided by the Word of God, even when it meant a revolutionary change in outlook and manner of life. That is true nobility.

3. *Frivolous curiosity (vv. 14-34).* A center of culture and learning is never an easy place for the evangelist, but it presents a great challenge. Athens, for all its learning, was a needy place—religious indeed, but having no knowledge of God. The philosophers of Athens, however, had no sense of need. They had only boundless curiosity, a characteristic of the Athenians of that day. To them Paul was only a vagabond, an amateur philosopher. In their scorn they dubbed him "seed-picker" (*babbler*, v. 18), a wandering Jew who had picked up a few scraps of philosophy. But "Jesus" and "the resurrection" were novel ideas to them (sounded like new gods), so their curiosity got the better of their derision, till they were willing to give him a hearing. Rather a difficult atmosphere in which to preach! But Paul gave them something which they were not likely soon to forget. The living God, the righteous Judge, the resurrection—these were the mighty themes of one of the greatest statements ever made on Mars' Hill.

In the midst of the blind prejudice of Thessalonica and the frivolous curiosity of Athens, as well as in the sincere inquiry of Berea, some believed and entered into life. The Word of God does not return void.

#### Apply These Truths

1. Avoid envy. It killed the Prince of life (Mark 15:10), it dogged the steps of the apostle Paul (Acts 13:45; 17:5), and it is still a fearful destroyer of souls.

2. Do not judge the Scriptures by the philosophies of men, but judge the philosophies of men by the Scriptures.

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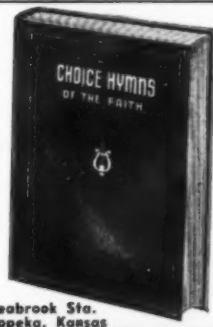
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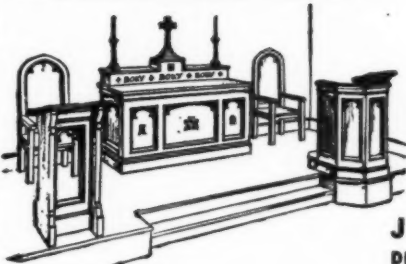
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February 7

## Perseverance in Christian Work

Acts 18:1-11; I Corinthians 2:1-5

**MEMORY SELECTION:** *Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*—I Corinthians 15:58

### Keep in Mind

1. The Corinth which Paul visited was a new city, built by Julius Caesar on the same site as the old Corinth which had been lying in ruins for a century. It had quickly grown to a place of wealth and importance as a commercial center and put on an air of learning and culture in an attempt to rival Athens. Morally, however, the city was so vile that the term "Corinthian" had become a synonym for a profligate character.

2. Paul had much in common with Aquila. Both were Jews. Both were brought up in the region we call Asia Minor (Aquila in the north and Paul in the south). Both were tentmakers by trade. If Aquila was not a Christian when Paul arrived in Corinth, he soon became one. But Aquila is never mentioned without his wife, Priscilla. They were a great team, both in making tents and in promoting the gospel. See Acts 18:18, 19, 24-26; Romans 16:3; I Corinthians 16:19; II Timothy 4:19.

### Consider These Points

1. *Paul's Approach to Corinth (I Cor. 2:1-5)*

(a) *A holy resolve (v. 2).* Paul realized that there was only one saving message, whether for cultured Athens or degraded Corinth, so, despite his humiliation in Athens, he renewed his determination to abide by the great central truth of "Jesus Christ, and him crucified."

(b) *A holy fear (v. 3).* "I was with you... in fear," says the intrepid apostle. For fear and courage are not incompatible. Said the kindly Scottish beadle to the confident young candidate who came down from the pulpit thoroughly whipped, "Laddie, if ye had gaed up as ye cam' doon, ye wad ha'e cam' doon as ye gaed up." Fear is good, so long as we know how to balance it with trust in the Lord's sufficient grace.

(c) *A holy purpose (vv. 1, 4, 5).* Paul would not have the Corinthians come to a faith which rested on convincing philosophical argument, for he knew well that the next philosopher could present alluring and convincing arguments too. Enduring faith is the work of God, so Paul presented his message in all simplicity, so that their faith might be God's work, not his.

2. *Paul's Activity in Corinth (Acts 18:1-11)*

(a) *First phase (vv. 1-4).* Here we see Paul working at his trade as a maker of tents, while carrying on a ministry in the Jewish synagogue each Sabbath. There is nothing ignoble in a minister of the gospel supporting himself in what we call a secular occupation if the need arise. It is quite a different matter when

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(b) *Second phase* (vv. 5, 6). Reinforced by the coming of Silas and Timothy, the burden of the message drove Paul to an intensified campaign of witness. Then the crisis came. The opposition of the Jews made it clear that they had deliberately rejected the gospel, and for the second time (see Acts 13:45, 46) Paul changed the aim of his mission from the Jews to the Gentiles.

(c) *Third phase* (vv. 7-11). The headquarters of his mission were now in the home of one whose name suggests that he was a Roman. Its proximity to the synagogue must have been gall to the unbelieving Jews, but the apostle was greatly encouraged by the conversion of the ruler of the synagogue and all his house, besides many others. Strangely enough, it was only after all these occurrences that God answered the fear and trembling which Paul had brought with him from Athens.

#### Apply These Truths

1. Don't be afraid of fear, but balance it with trust in God.
2. Wherever you go, remember that "Jesus Christ and Him crucified" is the only saving message.
3. Whether plying your trade or preaching the gospel, "do all to the glory of God."

February 14

### Meeting Organized Opposition (Temperance)

Acts 19:8-10, 23-28; 20:1-3

**MEMORY SELECTION:** *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*—Ephesians 6:12

#### Keep in Mind

1. Last week we mentioned the fact that, in Greece, Corinth had a most unsavory reputation. Some of the cities of Asia (the Roman proconsulate embracing the southwest section of Asia Minor) ran close competition with it in moral degradation. In Ephesus, dedicated to the worship of Artemis (Diana), the great temple was indeed a sanctuary of vice. Religious prostitution flourished, and the occult arts were universally practiced.

2. The church founded in Ephesus through the labors of the apostle Paul was only one of a circuit which came to birth. Seven of these were the recipients of the letters from Patmos which accompanied the record of John's visions, known to us as the Revelation. It is believed that Ephesus was the center of John's later labors. All this apostolic ministry, however, did not guarantee the permanence of that church which left its first love.

#### Consider These Points

1. *Correction administered* (vv. 1-7). Paul found in Ephesus a dozen men who apparently had come under the influence of Apollos (18:24-26) and there-



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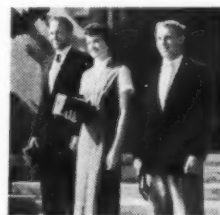
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fore had been brought along no farther than this partially instructed teacher could lead them. Apparently Aquila and Priscilla, who gave such help to the eloquent preacher, had not been able to help these half-taught disciples. The great apostle quickly sensed the deficiency, made the diagnosis and applied the remedy. Here, then, was the nucleus of the church in Ephesus—men with the full pulse of the Pentecost experience.

2. *Separation effected (vv. 8-12).* History was repeating itself. As at Antioch of Pisidia and Corinth, the Jews, to whom Paul went first with the gospel, turned away, offering intense opposition. There was only one course open—to separate the disciples and carry on independently of the synagogue. There have been other times in the history of the church when separation became necessary, and resulted in new triumphs of the gospel. But we shall have to confess that many separations have been unjustifiable, based only on the refusal of brethren to understand each other. In Ephesus, the separation meant more liberty, and an intensive and extensive work of evangelism.

3. *Imitation confounded (vv. 13-20).* The wizards and sorcerers of Ephesus did not fail to notice the miracles wrought by Paul. Renegade Jews decided to improve their technique in exorcism by copying what they regarded as his incantation. They treated the name of Jesus as a charm, a magic spell, and experimented with it. Their confusion was swift and complete. This, as much as the apostolic miracles, showed up the fallacy and the iniquity of the "black art," with the result that Christians who had hesitated about abandoning this fascinating practice, now decided to come clean. What a bonfire that must have been, with books and equipment worth fifty thousand drachmae, the value of fifty thousand days of labor!

4. *Opposition halted (vv. 23-41).* The spread of the gospel was making inroads into industries supported by the heathen rites and practices of the whole area, till the craftsmen were feeling the pinch. Notice how piously Demetrius speaks of the honor of Diana (v. 27), but cannot hide that his first concern is his profits (v. 25). We remember how piously the liquor industry promoted the idea of personal liberty when campaigning for the repeal of prohibition, when in fact their business is the debasing and enslaving of multitudes. Demetrius indeed drummed up quite an uproar, but it did not endanger the life of the church nearly as much as the patronage of the town clerk, just as the persecutions of Nero did not endanger the church as much as the patronage of Constantine.

### Apply These Truths

1. Well taught Christians will be proof against the inroads of heresy.

2. A word to our students: See that you attend school for the discipline of learning, not for the luxury of listening.

3. Dispense with the impediments of the world, and you will be less easily lured back to its ways.

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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Our Divine Example

THE PRAYING CHRIST, by James G. S. S. Thompson  
(Eerdmans, Grand Rapids, 155 pages, \$3.00)

THE writer, a former missionary to the  
Muslims of Algeria and now Professor  
of Hebrew and Old Testament at Colum-  
bia Theological Seminary, Decatur, Ga.,  
brings a rich background of experience  
to this book on prayer. A good combina-  
tion of devout scholarship and practical  
sense is evident throughout.

As indicated by the subtitle, Dr. Thom-  
son has given to his readers "A Study  
of Jesus' Doctrine and Practice of  
Prayer." In keeping with his introductory  
statement that the book is "for the  
Christian minister and layman," he goes  
on to present a strong, convincing reason  
why every Christian should pray: His  
Lord is his Example!

The studies are based upon the four  
Gospels. They are marked by a careful  
analysis which usually proves very help-  
ful to the reader. One or two examples  
will suffice. Jesus' teaching regarding the  
main aspects of Christian prayer includes  
"its nature, its aim and its method" (p.  
12). The treatment of the Lord's Prayer  
is threefold: "Preparation for Prayer,"  
"Pattern for Prayer" and "Pause after  
Prayer." At times, however, the analysis  
becomes rather detailed. For this rea-  
son the book might better be used as a  
study, rather than a devotional volume.

The first five chapters are chiefly an  
exposition of the teaching and practice  
of the Lord Jesus. Following the two  
chapters which expound these themes,  
Dr. Thomson gives consideration to the  
two model prayers in the Gospels: the  
High Priestly Prayer of Jesus (John 17)  
and the so-called Lord's Prayer (Matt.  
6). Then follows a discussion of Jesus'  
present ministry in heaven as "A  
Merciful and Faithful High Priest." The  
final chapter is a direct challenge to  
the reader. Entitled "Wait on the Lord,"  
it begins by asking, "What does all this  
mean for us?" The answer is given at  
length by a helpful study of the eight  
Hebrew words which are rendered by  
"Wait on the Lord" in the Old Testament  
(King James Version).

After a careful reading of these pages,  
the reader will sense that prayer is not  
simply a convenient appendage to the  
Christian faith. It is, rather, a central  
facet, based upon the believer's relation-  
ship to his Lord and taught and exempli-  
fied by Jesus Himself. Prayer is both  
personal and intercessory; it consists of  
giving praise to God and requesting peti-  
tions from God. "Men ought always to  
pray and not to faint."—Walter McDun-  
nett

## Toward Understanding Japan

CAPTIVES OF THE MIGHTY, by Dor-  
othy Pape (China Inland Mission, Lon-  
don, 302 pages, 17s. 6d.)

THE subtitle, "Christ and the Japanese  
Enigma," should be sufficient to attract  
many who are longing for a better under-  
standing of the current situation in  
Japan. This is a timely book, well-  
written, presenting the cultural back-  
ground that is the real reason for the  
enigma that is Japan. It will explain  
why the great optimism in Christian  
circles following World War II seems to  
have disappeared. The second part of  
the book, "Preaching of Release," will  
encourage the hearts of any whose opti-  
mism may have given way to despair with  
respect to the winning of souls in Japan.

The reader will sense immediately the  
spirit of the writer and will be captivated  
by it. Her love for Japan's people and

sympathetic understanding of their prob-  
lems are evident from the first chapter,  
"A People Unexcelled." History lives  
again as it is woven into the present day  
in the chapter, "The Imprisoning Web."

Sidelights from history and up-to-date  
quotations from Japanese literature give  
evidence of wide reading on the part of  
Mrs. Pape. What is Shinto? Amida Budd-  
hism? Is there a sense of sin? What  
about the spiritual "vacuum" that Chris-  
tianity sought to fill after Japan's de-  
feat? These are typical of questions that  
are answered.

For any who are prayerfully concerned  
on behalf of the people of the great  
nation of Japan, this book is highly  
recommended. An excellent bibliography  
is appended. Titles given deal with Japa-  
nese history and culture, Christianity in  
Japan and books on these subjects writ-  
ten by Japanese.—Irvine Robertson

## Comprehensive Exegesis

SECOND CORINTHIANS, by G. Cole-  
man Luck (Moody, Chicago, 128 pages,  
paper, 39c)

ONE wonders how so much can be con-  
tained in such comparatively small  
space. This book excellently illustrates

that a writer can be clear, concise and  
at the same time comprehensive in his  
treatment. Dr. Luck extracts the pith  
and marrow of every matter and makes  
the meaning plain, reasonable and satis-  
fying.

The book is divided into three main

Moody Monthly



parts: 1. The Ministry of Reconciliation; 2. The Ministry of Giving; 3. The Ministry of the Apostle, a Vindication. Many gems like the following are to be found in the book: "Godly sorrow produces the kind of repentance that seeks to rectify the offense. The sorrow of the world is simply shame at being found out." "It is always fairly easy to feel self-satisfied and complacent by comparing ourselves with others. If we look hard enough we can usually find someone we are equaling or even surpassing."

A Colportage Library book, it can be easily carried in pocket or purse. Containing the text of II Corinthians, it should be an invaluable aid in the study of this Bible book either in the home or when riding or traveling.—Nathan J. Stone

## Children's Literature

**THE PILOT SERIES IN LITERATURE, BOOK TWO**, by Gertrude Haan, Alice Fenenga, and Beth Merizon (Eermans, Grand Rapids, 560 pages, \$5.50)

One important aim in junior high school is to make the pupils want to read and to give them something interesting to read. It is no longer sufficient that pupils be exposed to the "best literature" or that they merely learn facts about an author. Today the teacher must establish a program developing the many separate skills involved in reading growth. Here is a book that should thrill the heart of pupil and teacher alike, especially those in the Christian day school.

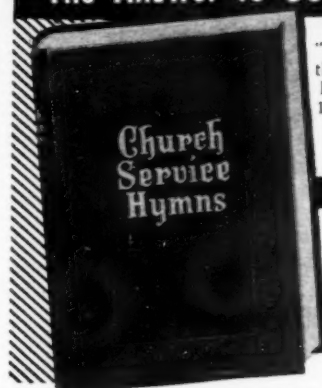
The stories, articles and poetry of highest quality in this book carry the young reader to many places to see how people live. In a tour through the world of literature, students meet people with interests like theirs and see the hand of God directing His story of the human race. The struggles and successes of many people will help them to arrive at a basic understanding of Christian faith and life. The selections arouse their basic interests and satisfy their basic needs.

The work is presented in ten main parts, which show that human nature is one of the most interesting subjects in the world. The wide variety of subject matter in literary selections—top-flight modern selections combined with timeless favorites from the past—help the pupils find pleasure in reading, increase their skill and give them a growing appreciation of what reading has to offer in intellectual and spiritual satisfaction.

In "Thinking It Over," suggestions for oral and written assignments are provided, as well as discussion plans designed to focus attention upon human problems and their solution and to establish ideals of conduct. Varied and stimulating exercises should strengthen the weak reader, challenge the strong and, incidentally, save the teacher some hours of planning. Footnotes provide a guide to pronunciation as well as meanings for difficult words. Constant attention is given to vocabulary building. Glimpses into the authors' lives enrich teaching and learning.

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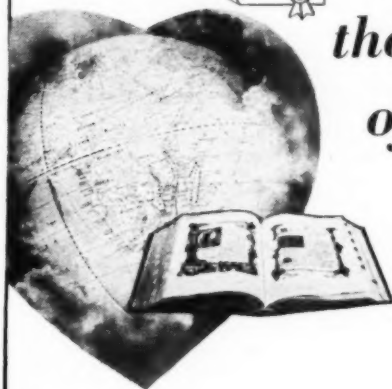
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The physical attractiveness of this book is clear to anyone who turns its pages. However, full-color opening sections and a generous number of colored pictures and sketches would greatly help to enhance the printed word for the young reader. One criticism: The price seems too high in comparison to other texts of its kind.—June Weitting

## Christo-centric Living

WOMAN TO WOMAN, by Eugenia Price  
(Zondervan, Grand Rapids, 241 pages, \$2.95)

In her informal but refreshing style, Eugenia Price has given us another worthwhile book. Writing to women, she reveals the difference in a personality when it is Christ-controlled. Many of her discussions are based on letters from those who have requested help. In a practical way she shows the changes that Christ can effect in every area of life, such as in disposition, in work, in the home or in friendships. Miss Price is not a theologian, but she writes in harmony with the Word of God. She says, "...if you belong to Christ, you have peace." *Woman to Woman* is applied Christianity.—Gladys E. Taylor

## BRIEFS

KITTY, MY RIB, by E. Jane Mall  
(Concordia, St. Louis, 173 pages, \$3.00)  
A U.S. Army Chaplain's wife has written this life story of the wife of Martin Luther. She calls it "fictionalized biography." Mrs. Mall has done an excellent job in piecing together what little is known of Katherine Luther and in painting a contemporary background. The picture of the home life of this famous couple is a vivid one and is warmly recommended.

TEACHER'S NEW TESTAMENT  
WITH NOTES AND HELPS (Baker, Grand Rapids, 656 pages, \$3.95). Reprint of a 1912 volume. Contains helpful notes on the background of the Greek language and the text of the New Testament, as well as introductions to each of the 27 books. Comments by such men as James Harris, Marcus Dods, Sir William Ramsay and B. B. Warfield are brief, concise, accurate and useful.

THE HISTORY OF REDEMPTION,  
by Jonathan Edwards (Sovereign Grace Book Club, Evansville, Ind., 359 pages, \$4.50). An unusual work by a great revivalist and theologian of 18th century America.

INTRODUCING ANIMISM, by Eugene A. Nida and William A. Smalley (Friendship Press, New York, 64 pages, paper, 50c). Another attractive booklet in the series on non-Christian religions. A fascinating and well illustrated account of the main elements of primitive religion. Final chapter tells of the impact of Christianity on the animistic world.

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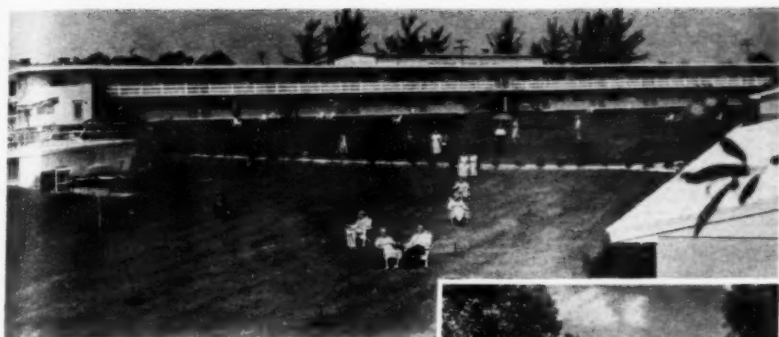
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# Conferences in the Sun!

By David R. Enlow

THE year 1960 might well be characterized by two words: tension and tranquility.

Much of the tension centers in Florida where, at Cape Canaveral, U.S. scientists press Uncle Sam's space experiments. But strangely enough, many Christians—an increasing number—are finding Florida a place of tranquility and spiritual blessing because of its winter Bible conferences. Conference grounds, scattered from the Atlantic to the Gulf, offer vacationing believers rest and relaxation with a wholesome spiritual diet.

Experienced Bible teachers and preachers, well augmented by talented, dedicated musicians, may be heard daily from Christmas through Easter. Proof of their value? Testimony from scores of believers who have been lifted up spiritually and energized physically.

Largest and best known of the winter Bible conferences is at Boca Raton, in the heart of Florida's Gold Coast between Miami and Palm Beach, where in seven short years one man's vision has helped to transform a desolate spot into a place of beauty. Today, Ira Lee Eshleman and his talented wife, Viola, keep the wheels going at this winter wonderland.

A Christmas Week program of fireside services opens activities at Boca Raton.

From then until April 3, the conference schedule features such names as James G. Humphrey, Joe and Marian Talley, Joe Blinco, Dr. Robert A. Cook, Dr. Vernon Grounds, Norman Townsend, Sherman Williams, Dr. Edward Simpson, Floyd Ankerberg, Dr. Paul Bauman and Dr. Alva J. McClain. Other speakers include Jacob Stam, T. E. McCully, Harold Wildish, C. E. Tatham, Alan Redpath, Eddie Martin, Wendell P. Loveless, Dr. William Culbertson, Robert Constable, Robert Little, Dr. Ted Engstrom, Malcolm Cronk, Dr. Lehman Strauss, Dr. David Allen, David Breese, Dr. Andrew Telford and Dr. Elmer Palmer.

Under the watchful eye of genial Gordon Purdy, northern Florida's contribution to the conference roundup is beautiful Park-of-the-Palms, overlooking Lake-of-Bays, at Keystone Heights, on the Jacksonville-Ocala highway. In addition to many of the speakers already mentioned, their program will include Dr. D. E. Luttrell, Carl Tanis, Dr. Clarence Seidenspinner, Clarence Jones and others.

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★ **NEWEST** of the conferences, at Florida Keswick Manor in Homosassa Springs on the Gulf Coast, will be directed by Dr. W. T. Watson, president of Trinity College. Formerly an exclusive hotel, the Manor's cocktail lounge has been converted into a chapel where visitors will hear such fine speakers as Dr. Albert Hughes, Dr. Paul Smith, Dr. John McNeill, Joe Moroni, Mrs. Ruth Stull, Dr. Oliver E. Williams, J. R. MacMurray, Phil Kerr, Dr. E. C. Bragg, Victor Beattie and others.

At Crescent City is a conference formerly conducted by Dr. Lewis Sperry Chafer, but now the responsibility of Miami Bible Institute. Called the Southfield Bible Conference, it will feature Dr. Sidney E. Cox, the Miami Bible Institute chorale, Dr. Homer Hammontree and Paul Beckwith. Crescent City is 60 miles south of Jacksonville on U. S. Highway 17.

Another popular feature in Florida is the winter Bible conference actually held within the church sanctuary. Pastor Edward R. Barnard and his Central Bible

Expect great things from God; attempt great things for God.—William Carey

Church, St. Petersburg, will feature Dr. Harold S. Laird, Gen. William K. Harrison, Dr. Homer Hammontree and Paul Beckwith.

In the same West Coast city, Pastor Edward Drew's 13th annual conference at the Gospel Center will continue for two months. Speakers will include Dr. S. Franklin Logsdon, Victor Beattie, Mr. and Mrs. Rudolph Schmitt, Don Robertson, Lou Castle, Dr. William Culbertson and Dr. M. R. DeHaan.

At Bradenton's Calvary Baptist Church, Pastor-Director D. R. Hubbard has scheduled Dr. H. S. Gessner, Dr. D. B. Eastep, Richard L. Robinson, Gerald V. Smelser, Dr. Andrew Telford, Philip Newell and Dr. Lehman Strauss.

Orlando's Bible Church, pastored by Hayes Minnick, will hold meetings with the American Board of Missions to the Jews, Dr. Harold S. Laird and Philip R. Newell.

In that same central Florida city, Pastor Lawrence E. Wegner of Faith Baptist Church has scheduled Dr. S. Franklin Logsdon, Dr. William Culbertson and Dr. Vernon Grounds.

If you are in Florida this winter, remember these conference opportunities.

END

Moody Monthly



# YOUTH SUPPLEMENT

## Life Begins at Ski Camp!

By Lois Spearin

as told to Montylou Wilson

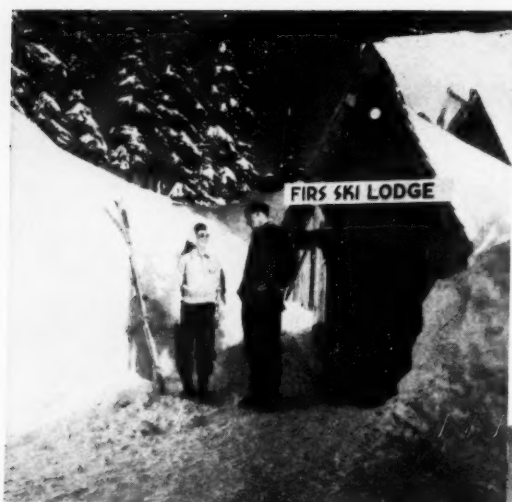
**T**HAT weekend ski camp turned Doug around. The whole time he was having fun, people were praying. The last morning, Sunday, while he was in a group Bible study—but of course it started before then.

Doug was in trouble—trouble at school and trouble at home. Oh, not really bad trouble, you understand. But his grades weren't good, he was flunking a couple of subjects, and he didn't get along with his dad.

Now he's a terrific Christian teen. He plays varsity football and does well in school. He's a leader in the church young people's activities.

Doug started all that himself with one simple word at the right time. Some fellows he knew asked him to go to a ski camp with them. And he said that little word: "Sure!"

That's why, that Sunday morning,



*The Firs' weekend ski camps at Mount Baker attract decision-making young people*

Scramble through that tunnel under the snow to The Firs Ski Lodge!

Beginners on skis start out so bravely early in the morning—



—and sometimes end up a minor catastrophe crashing in the snow!

Devotions in the lounge start the day right—seek Him, then enjoy His winter world.  
Photos by Dolly Connelly



when the leader of the Bible study group asked him if he'd ever accepted Jesus Christ as his Saviour, Doug decided that was what he really wanted and accepted the Lord.

♦ Ski camps like the one where Doug found Christ are held during snow season by The Firs Bible conference. A few years ago this ski lodge was barely a dream. The forestry service offered five-and-a-half acres for a youth camp if The Firs wanted the land. They wanted it, all right, but it seemed as though there was no way to get it. So the staff waited and prayed simply, "Lord, Thy will be done." And it was. Someone gave the money, \$40,000, to build the ski lodge that now houses the ski camps.

The first camp held in the building was during Christmas vacation last year. Inter-Varsity Christian Fellowship sponsored an international students' house party. Students from many countries and of many faiths enjoyed the beautiful winter scenery, tried their luck at skiing, and, most important of all, heard the claims of Jesus Christ. For many of them it was the first time they had ever heard about Christ and their need for His salvation.

The Firs not only leases the lodge to groups like Inter-Varsity who want to reach young people for Christ, they sponsor weekend ski camps.

♦ THESE ski camps have, from the beginning, been attractive to young people who would steer clear of church or Sunday school or Bible clubs. It was fun, in fact, that attracted Barbara. A popular girl who liked outdoor sports, she jumped at the chance to try skiing. But she was surprised to find herself enjoying the messages and devotions which went with the camp. That weekend she thought a great deal about what was said. On the way home on the bus, with a weekend behind her she would never forget, she asked the Lord Jesus to become her Saviour and Lord.

Frequently such weekend decisions are a turning point for the ones who make them. A skiing weekend is the reason



Ken is going to a Christian college next fall instead of branching out into a career with a dance band. Ken already had his own band when a friend invited him to try the slopes at a church-sponsored ski camp. Since the band wasn't playing that weekend, Ken went along. While at the camp he got his spiritual life straightened out. Naturally, he'll always be thankful that God gave him that chance to go and make the decision that turned the tide in his life.

♦ What's it like to spend a weekend at The Firs? Imagine you live in Bellingham, Wash., just 54 miles southwest of Mount Baker National Forest. The weekend starts on a Friday, after school. You and a couple of buddies pile in the car and head for Mount Baker. Other kids will come, by bus, train or car, from Seattle, Bremerton, Vancouver, B.C., and other places in the area, so you aren't quite sure how many new friends you'll make.

At the lodge, you see gigantic banks of snow, some of them 30 feet high. To get into the lodge, you scramble through a 50-foot tunnel and climb a circular staircase.

You and the others wander over the four floors of the lodge and decide who's bunking where in the fellows' dorm. Meanwhile, the girls are settling down in their dorm. While you unpack all that paraphernalia necessary for skiing, other young people are arriving. As soon as everyone is there and settled, it's snack time on the main floor (it's the second one), a combination lounge, dining room and kitchen.

While you get acquainted a little, the leaders explain the events and rules for the weekend. Those rules are supposed to keep you out of trouble. You certainly don't want to go home in a cast!

After explanations and introductions, there's a singtime and devotions around the hooded circular fireplace. You'll meet here for devotions morning and evening, as well as having devotions in the dorms before bed. But these group devotions just before bed will be a chance to discuss how Christianity relates to daily living.

One wall of the lodge is a solid window and you don't need an alarm clock. As soon as the sun comes up, the lodge is blazing with light. When you tumble out of bed, you have your first view of majestic Mount Shuksan.

A hearty breakfast starts the Saturday off just right. Devotions again, before going out into God's world.

The ski lift and tows on Mount Baker open at 10 and you can hardly wait. If you've never skied before, there's a beginner's class to teach you how to put on the equipment, how to walk, fall and get back up again. Getting up again can be quite a problem sometimes! If you don't

ski, you can try tobogganing, hiking or snowshoeing. Advanced skiers ride the ski lift to try more challenging terrain with long runs.

You're more or less on your own until late afternoon when the tows close. But you're back at the lodge by supper to share your escapades with the others. Beginners seem to have more tales of *sitzmarks* than anything else, but the advanced skiers compare the number of times they went up in the lift, the trails they liked best and the latest techniques.

After supper there's singing and a time for testimonies. You can tell the others how much the Lord Jesus means to you and share with them the things the Holy Spirit is teaching you. During the weekend, the counselors will help the kids with spiritual problems. Some of those with you will receive the Lord Jesus as Saviour. Others, maybe even you, will dedicate their lives to Him or be drawn closer to Him.

Sunday, of course, means Sunday school and church services. Then, after dinner, it's time to pack up and head for home. But no matter how you came, somehow you aren't the same when you leave.

♦ JANE went home joyfully assured of her salvation. During devotions her first night at camp, she had become very disturbed by part of the speaker's message. She remembered that she sometimes wondered whether or not she was really a Christian. Before she went out on the trails Saturday morning, she made a point of seeing the speaker to talk about her relationship to Christ. After she and the counselor had talked for a while and prayed together, Jane understood that, when she had accepted Christ, it was "once for all" and nothing could change that relationship.

This week, perhaps, at a ski camp there will be other Kens and Janes and Dougs. And maybe there'll be a fellow like Bill.

Bill was like Doug, who went along to a camp because his buddies went. But Bill's brother, a Christian nearly four years, was going to be there too, as one of the speakers. Bill had heard all about Christ at church and from his brother, but he just never got around to thinking about Him seriously or making any decision.

This weekend was different. He heard again about what the Lord Jesus had done for him on the cross and he began to think about becoming a Christian. He thought all during the night Friday and most of Saturday morning. That Saturday afternoon, Bill's brother prayed with him and for him, and Bill turned his life over to God.

Maybe this week other young people will be making these same decisions out on the ski trails or in the ski lodge on Mount Baker.

END

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Try this self test

## A Mirror of Myself

By D. Bruce Lockerbie

THE following test will provide a good mirror in which you may see your Christian life reflected. Complete each statement frankly and critically before God. When you have checked your answers and totaled the score, you will find a pertinent Scripture verse. This quiz would also be helpful in challenging a young people's group to careful thinking in regard to Christian living.

1. When an invitation to a friend's house for a party comes on the same night as a scheduled service at the church, my reaction is

- (a) To reply immediately that we have a service at the church that evening that I would not miss;
- (b) To tell my friend that I am busy that evening;
- (c) To tell my friend that I'll think about it and let him know.

2. I regard Sunday school as

- (a) Another opportunity to study or teach the Word of God;
- (b) A fine means of reaching children for Christ;
- (c) An obligation of each Christian.

3. When opportunity is given for testimony in a meeting, I

- (a) Always consider testifying;
- (b) Wait until a long pause necessitates someone's speaking;
- (c) Always enjoy hearing of God's blessing upon my friends.

4. Knowing that the pastor will use the Bible for his message, I

- (a) Always bring my Bible and follow attentively;
- (b) Bring my Bible but do not always follow his reading;
- (c) Often leave my Bible at home.

5. When a special prayer meeting is called, I

- (a) Make an effort to be present;
- (b) Plan to go but do not always make it;
- (c) Thank the Lord that our church is interested in prayer.

6. Daily devotions, I know, are important to a Christian, so I

- (a) Never miss a time with God each day in prayer and Bible study;
- (b) Spend a few minutes in prayer in the morning before I begin the day;
- (c) Say my prayers before going to bed.

7. I meet unsaved people every day and I

- (a) Try to witness to some of them;
- (b) Keep praying that the Lord will make me a witness;
- (c) Pray that they will be saved.

8. During the last month, I attended prayer meeting

- (a) Regularly;
- (b) Off and on;
- (c) Not at all.

9. During the last three months, I have

- (a) Brought at least one visitor to our church;
- (b) Invited at least one person, although he did not come;
- (c) Thought about inviting someone.

10. When a service is called for 7:45 P.M., I am

- (a) Present on time more often than I am late;
- (b) Late as often as I am on time;
- (c) More often late than on time.

11. When an invitation for consecration to Christ is extended, I

- (a) Am always attentive to a new call by the Holy Spirit;
- (b) Am in prayer for those whom I know need to surrender their lives to Christ;
- (c) Give the invitation little consideration, since I have already consecrated my life to the Lord.

12. If the pastor called upon me to talk with a person who had just come forward during an invitation, I would

- (a) Ask him the reason for his coming, e.g., salvation, baptism, church membership;
- (b) Tell him my name and ask his;
- (c) Show him key verses of Scripture that mention the way of salvation, e.g., John 3:16, John 5:24, Romans 10:9, 10.

13. At this point of my life, I

- (a) Am convinced of the will of God for me in the near future;
- (b) Have no strong feeling that God is leading me in a specific direction;
- (c) Have no indication of what His will is for me.

14. I often hear calls for help around the church in volunteer tasks, and I

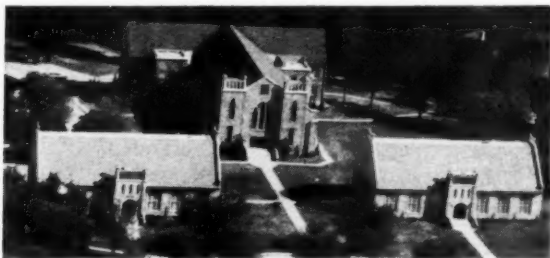
- (a) Come whenever possible to do my share;
- (b) Give more in the offering to pay for such jobs to be done;

[Continued on page 74]

## KNOW YOUR CHRISTIAN SCHOOLS • No. 3

A Photographic Quiz

Do you know your Christian schools?  
Here is another picture quiz showing  
scenes from three schools together with  
important facts about them. How many  
can you identify?



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Young men and women of many denominations train in this Bible institute. Its country estate-type campus is in the suburban area of a city in upstate New York. It has been training students since 1938 and has a strong missionary emphasis.



An outstanding feature of this West Coast school is its school of missionary medicine. The building above is located on a new 55-acre site about 22 miles from the city from which the school takes its name. Studies on the new campus lead to a bachelor of arts or bachelor of music degree.

Compare your answers with those on page 77. For a convenient reference file on Christian schools, clip this quiz and others to appear in coming issues.

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## 'TWEEN TEENS

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"Christians!" That's what they were called back in the first century. It wasn't a pet name, either. It was one of scorn. The "Christ ones" were the fanatic followers of One who died shamefully on a Roman cross.

Things are still pretty much the same. Only the name has changed. For some time now, the going title for anybody foolish enough to take his (or her) Christianity seriously is "holy Joe."

You get "holy Joe" or "pious Mary" when you keep a Bible in your locker for Hi-C Club meeting. You get it whenever you say a good word for Christ to a fellow student, or give somebody a tract. You get it when you kneel by your army bunk at night, just before a shoe hits you in the back of the neck.

Underneath the half sneer and whispered comment an old enemy is at work and he's just waiting for an opening.

You see, nobody cares much if you simply "believe" on Christ. It's when you live for Him that the cut goes deep. Then the urge is to strike back.

Of course you can hate them for it, criticize them bitterly. Or simply cut off all ties, live in your own little world, and mentally consign them to the devil. But you want to win them for Christ, don't you? He died for them, too. And once you were one of them, lost, without hope and without God in the world—and a pretty sad picture it was!

But it's not "they" I'd like us to think about right now, but us—us they call "holy Joes." I wonder just how holy we are—and how much of a Joe.

Many of us are a little fearful of that word holy. Maybe it's because we realize what a long way we have to go. Or maybe it's because it will make us different from the rest of the gang—when being dif-

ferent is the unforgivable sin.

Whatever the reason, if God says we are to be holy—and He does, I Peter 1:15 and 16—what are we afraid of? Seems to me we ought to be more afraid of anything that will make us less holy than we are.

Sure it will mean giving up that last precious half hour in the morning so that we can have our quiet time. It'll mean keeping stricter accounts with God in confessing and forsaking our sins. It'll mean trusting His Holy Spirit to make us more like Christ every day.

But it'll also mean joy—deep down, such as we have never had before!

Well, how about the "Joe" part? To me, it has a pleasant sound, a down-to-earth ring that's very good and simple and natural. It's the guy who lives down the street who's always tinkering with cars. It's the gal who sings in the choir on Sunday and swings a mean tennis racquet the rest of the week. You can see that "Joe" is one with the human race.

Actually, a holy Joe ought to be more of a real person than he ever was before he came to Christ. Because now he is free to be what God has always wanted him to be. Now he is a clean-hearted, whole-hearted human being, who walks in fellowship with his Lord, and is happy because of the glorious destiny God has in mind for him.

Holy? Yes. But in touch with reality. Holiness does not consist in sitting up on Cloud Nine, waiting till Christ comes to take us home. It does consist in keeping one's feet squarely on the ground, where we can touch other lives for God.

So they're calling you a holy Joe? Never mind. Just make sure, like those wonderful Christians of the first century, that you deserve the whole name. A.C.

## A MIRROR OF MYSELF [Continued from page 72]

(c) Feel that as long as a member attends and contributes regularly, he shouldn't have to maintain the church's upkeep as well.

15. After answering these questions, I feel that

(a) I lack in some points of Christian living;

(b) Each of us needs to be drawn closer to the Lord;

(c) This quiz has not been particularly valuable.

Score 5 points for each (a) answer, 3 points for each (b) and 1 point for each (c).

75 to 66 points—see II Peter 3:11  
65 to 56 points—see Proverbs 16:18  
55 to 46 points—see I Corinthians 10:12  
45 or less points—see James 4:8

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# Converts or Casualties?

By Gordon R. McLean



*Bible clubs are bulgin' with new Christians, but what's the story behind those who dropped out?*



SOME church youth group officers had just finished a planning session and had begun talking about the number of kids in school who had come to know the Lord through church and Bible club meetings. It was a happy discussion because many of these new Christians were growing in the faith, becoming real witnesses on campus and getting into churches.

Then came a sour note from someone. "Gang, what about some of the kids that aren't doing so well? You know, some of the guys and gals we know who were once with us. They made a decision, were coming to church, but now they're nowhere. How come?"

Good question—and worth working on. Just about every club, and every church for that matter, can point to some young people who have cooled off or dropped out. Let's look at some of the reasons why and see what we can do about it.

One of the biggest reasons kids become frustrated and discouraged is that people expect them to be living a Christian life when they're not really Christians.

Take the young high school fellow who talked to one of our staff in the counseling room after a recent rally. He said he had gone forward in a gospel meeting. In the counseling room he had listened to somebody talk, and then he had filled out a card. Had he prayed? No. Had

anyone explained to him what it meant to know the Lord? No. Had he made any decision in his life? No. Just filled out a card! But the kids who had seen him go to the front really expected great things out of him. When he couldn't produce, he got discouraged and quit. Trying to live a Christian life without Christ is a pretty impossible chore. Fortunately, he came back to another meeting, and our adviser was able to lead him to the Lord.

Coupled with that, we often assume that kids who regularly attend good, Bible-believing churches just must be Christians, and we treat them accordingly. "Tain't necessarily so!

♦ SOLUTION: Check the personal work procedures in your group. Are trained counselors doing a thorough job, so that kids who have needs are definitely helped? Then, get to know a teenager well enough to be sure he really evidences signs of having met the Lord before you start challenging him to live for Christ.

Another reason many kids miss the boat spiritually after a good start is: no follow-up. You wouldn't expect a new born baby to get along without someone to properly care for his feeding and other needs. The same principle is true with a young person who has just been born into a new life with Christ.

Sure he should read the Bible. But



where should he start, and what should he look for? How does he apply it to his life, or does he even have a Bible?

Sure he should pray. But, what should he say? What should he ask for? What does it mean to pray in Jesus' name?

These are questions for which young Christians need answers. They also need someone to whom they can turn for those answers before they can become stable and mature in their Christian experience.

Take a good look at your program. Is someone assigned to see that young Christians get the help they need? Are good materials available to help establish the young convert in his new life?

One of the most serious problems for the young Christian is that presented by misunderstanding or opposition from home or church. Someone from your Bible club staff should make it a point to get acquainted with the family and the pastor of the new Christian.

Opposition is another thing. There are those who have built up prejudices against our type of approach, the decision for Christ and the effects that decision has on a young person's life.

Remember that young people have a scriptural responsibility to respect and obey their parents, no matter how misunderstood and difficult that relationship may be. We should never encourage others to rebel against home. We should counsel patience and obedience.

Even if it means he has to forgo some Christian activities that he really wants to attend, he should do so cheerfully, attend what he can and show by his attitude that Christian love is for real.

About the worst situation you have to face in establishing a new Christian is the failure of Christian kids to accept a new fellow or girl. Cliques are bad anywhere, but when a church youth group degenerates into a secret fellowship of the select few, it's a tragedy. Jack Hamilton, of Youth For Christ, says he believes in only one kind of "click": Christ Living In Christian Kids. Your group isn't doing the job unless there's room in all your thinking and planning for new kids and unless they're made welcome and wanted in all your activities.

There you have it. There may be some problems that you can't work out and which you'll just have to leave in the Lord's hands. But you'll find most casualties can be turned into real converts if you care enough and will take a good look at your youth group and the job it's doing. **END**

## "Know Your Christian Schools"

(Answers to Quiz on page 73)

(1) John Brown University, Siloam Springs, Ark.; (2) Buffalo Bible Institute, Buffalo, N.Y.; (3) The Bible Institute of Los Angeles, Los Angeles, Calif.

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## What Does the Bible Say?

### Sex and Marriage

By Anthony C. Capon

IMAGINE that if the average Christian young person of today were asked the subject on which he feels the greatest need of advice, he would mention our topic this month. What should the Christian's attitude really be toward sex and marriage? The Christian does not want to shut himself out from the satisfactions of a full and rounded life, but on the other hand, he does not want to stumble into the pitfalls of sensual living. Above all he wants to be faithful and obedient to his Lord.

Well, what does the Bible say about this important area of life?

First, let us take the subject of sex in general. Were the first man and woman created at exactly the same time? The answer is in Genesis 2:7.

Why did God feel that a further creation was needed? What was wrong? See verse 18. What was "not good"? So what did God do? Note verses 21 and 22. What did God make and what did He do with what He had created? We must look back to Genesis 1:28 to see what God said next. What did He tell the man and woman to do?

✦ We have already learned some vital lessons from these passages. For example, we have learned whether sex comes from God or from the devil. Write down the answer with a Bible reference as proof. We also know whether the union of a man and his wife is good or harmful; the command of God in Genesis 1:28 solves this question. Is such intercourse in itself good or bad?

The verses we have looked into have also told us the two chief purposes God had in creating two sexes. The first purpose is in Genesis 2:18. What purpose does God speak of in this verse? ("Meet" means "well-suited.") What need in human beings was God's plan of two sexes intended to meet?

This particular type of companionship is something that no other association can provide, so God created man and woman to supply it for each other.

The second purpose, of course, is the one spoken of in Genesis 1:28. Write it down. God planned that there should be a strong physical attraction between the sexes: what purpose of His did He intend should be accomplished through this?

Notice very carefully that there are only two reasons given in the Bible for the creation by God of two sexes instead of just one.

Now we must go on to the next impor-

tant point. It is found in Genesis 2:24. In connection with sex, God gave one basic and quite definite command. What was it? See also the words of Christ in Matthew 19:4, 5. Now, answer this question truthfully: Do you think from this command that God intended that His great purposes through the sexes should be realized other than within marriage?

Let us apply this to each purpose in turn. First, are women in general meant by God to be men's intimate companions, or is one particular woman to provide such companionship for one special man? See Genesis 2:22, 24. Secondly, is the physical union thought of in connection with Genesis 1:28 to be limited to husband and wife only? See Genesis 2:24 again.

✦ We should pause at this point to apply what we have learned. Physical union is not permitted in Scripture under any circumstances between two people who are not married. The word the Bible uses to describe violations of this principle is found in I Corinthians 6:18, and you will see that it is absolutely forbidden. What is it said to be a sin against? What is said about the body in the next verse which should keep us from misusing it?

But we must go further than this in our application. We must face the fact that the Bible reserves *all* sexual satisfaction for strengthening and enriching the husband and wife relationship. The special kind of intimate companionship enjoyed in marriage is also restricted. In fact the Bible nowhere sanctions physical contact such as petting *except* in the context of marriage! You will find in Genesis 26:8, for example, that Isaac enjoyed "petting," but with whom?

You see, God has planned physical love-making to stimulate sexual desires, not to satisfy them. Therefore, it is meant to lead right on to the fulfillment of those desires between people who are married. For a boy and girl to want to get a thrill out of each other physically is to go dead against the way God has planned things. Forces are stirred up within them which are reserved for after marriage.

God's way is therefore plain: Friendships between fellows and girls within their regular social environment are fine. But there is a danger sign over situations where a boy and girl are often alone together, while necking and kissing, as far as the Bible is concerned, are out.

Just one more point on sex, before we go on to think of marriage. Look at Matthew 5:28, and decide whether it is possible to commit sexual sin without even doing anything. Where does it say sin can be? See the last three words of the verse. This means that through the power of the Holy Spirit the young person must not only win the battle of his action but also of his thoughts.

Paul has a word of advice on this for his young friend Timothy. You will find it in II Timothy 2:22.

✦ This may all sound rather as if God is trying to deprive us of our fun as young people, but this is not so. The things He forbids are all either sinful or harmful, and no Christian deliberately wants that kind of fun. The fact is, God has planned great joys for us.

Look at Psalm 37:4, 5. What does God plan to give us? See verse 4. But what must we do? Two things, one at the beginning of each verse.

We see in these verses that we must place the matter of marriage entirely in God's hands. His will, not ours, must be done. Who must in any case be our "first love"? Verse 4. And who must have the complete direction of our future in His hands? Verse 5.

But this is not *always* so. It was not so, for instance, in the case of Paul. See I Corinthians 7:7, 8. What does he say "every man" has? Does everyone have the same "gift"? You see here that not everyone has the "gift" of a marriage partner.

But notice that if God does not give this gift, He gives many other wonderful gifts to make up for the lack. Paul found this. He had such happiness in his unmarried state, serving the Lord, that he recommends it to everyone else. What advice does he give at the beginning of verse 7 and again in verse 8?

One restriction that God has definitely placed with regard to marriage is found in II Corinthians 6:14. What type of person must we not be yoked together with? Disaster results from ignoring this prohibition. This warning is repeated many times over in the Bible. God will never lead you to a course of action contrary to His Word.

As for the subject of divorce, there is no space to deal with it fully in this present study, so we will just look up one reference: Matthew 19:4-6. The Lord Jesus quotes the verses from Genesis that we have already looked at. What does Jesus then say that a man and wife have ceased to be? Verse 6. (The word "twain" means "two.") What have they become? Who has joined them together? And what must no man do?

Once again we have come to the end. But don't finish before you have gone through your notes once more, and asked God to help you to follow the teaching of His Word in all these things! **END**

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## These Found the Way WON by LOVE

By Walter L. Wilson

PHYSICALLY, Gene was a giant! More than six feet tall, he weighed about 200 pounds and had a mighty pair of arms. But he was an atheist. He boasted of his unbelief. "There is no God," he insisted. "Christ was only a man, and the Bible is full of contradictions."

Among the men in the railroad yards where Gene worked was one outstanding Christian. The way he talked about the Bible and the Saviour convinced Gene that there was something to this business of being a Christian. So he began to argue and ask questions of his friend.

"Your God puts people in a burning hell," he would say. "I wouldn't send my children into the fire, and I do not believe in any God that would do such a cruel thing. Anyway, if there is such a God, why does He permit all the evil, sorrow and suffering?"

That's how things were when the friend invited Gene to services where I was preaching, suggesting to me privately that perhaps I could frame a message that would be helpful.

The night Gene came I spoke on I John 4:8: "God is love." The Holy Spirit gave great liberty and Gene listened thoughtfully.

"God loved the sinner," I pointed out, "and proved it by sending the Lord Jesus to bear our sins in His own body on the tree, and to give us eternal life, so that we would be fit to live in heaven with God."

"God also loved the world, and therefore He gives to the world that which the world wants. People of the world want sin without restraint; they want self-expression without hindrance; they want pleasure without God; they want the blessings of heaven without the Giver, and they get them all."

"But at the grave God's longsuffering ends, and man's longsuffering begins. God sends the sinner off to a black, dark eternity of suffering and punishment."

After the message, Gene came to me greatly agitated. He had never thought of God as a God of love.

"Certainly God would not want me to live with Him," he said, "and I would not want to live with Him with my feelings as they are. I want to take Him tonight, and be on His side. I want His love and not His punishment."

That night Gene began a new life of faith in the Lord Jesus Christ.

If this true story throws light on your own spiritual need, we urge you to receive the Lord Jesus Christ as your personal Saviour now. Then write to MOODY MONTHLY, 320 N. LaSalle, Chicago 10, Ill., for helpful literature.

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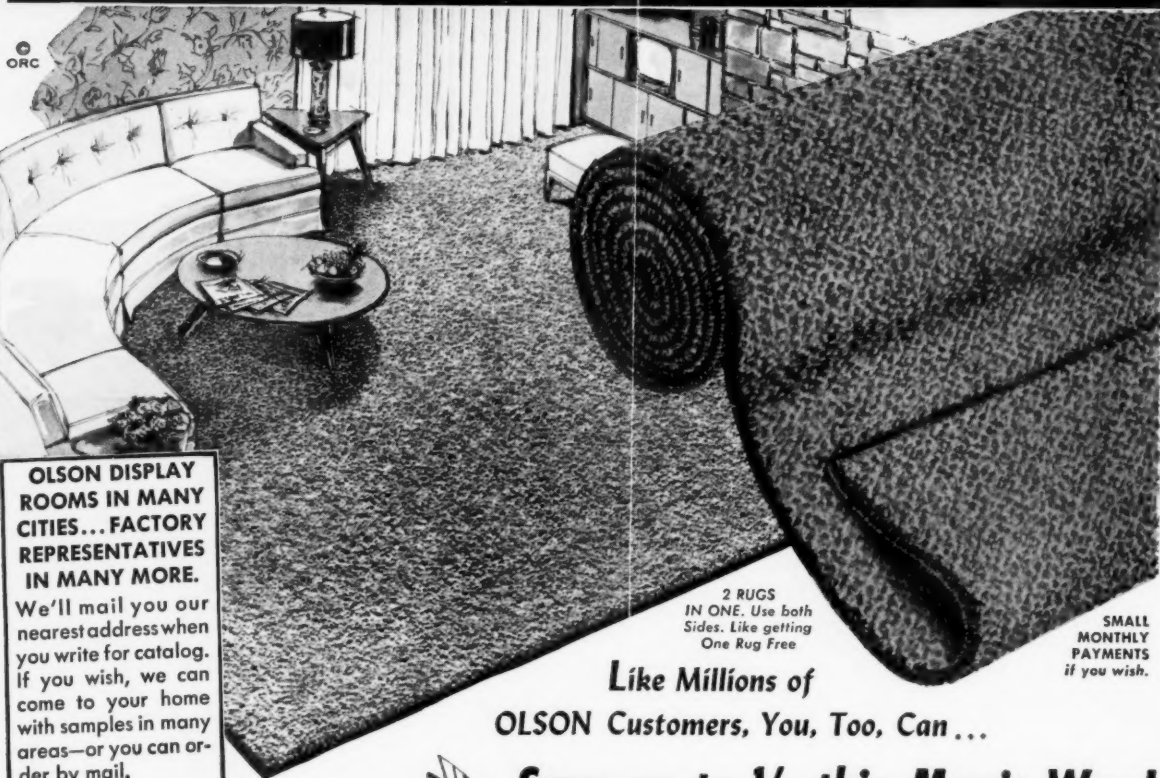
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